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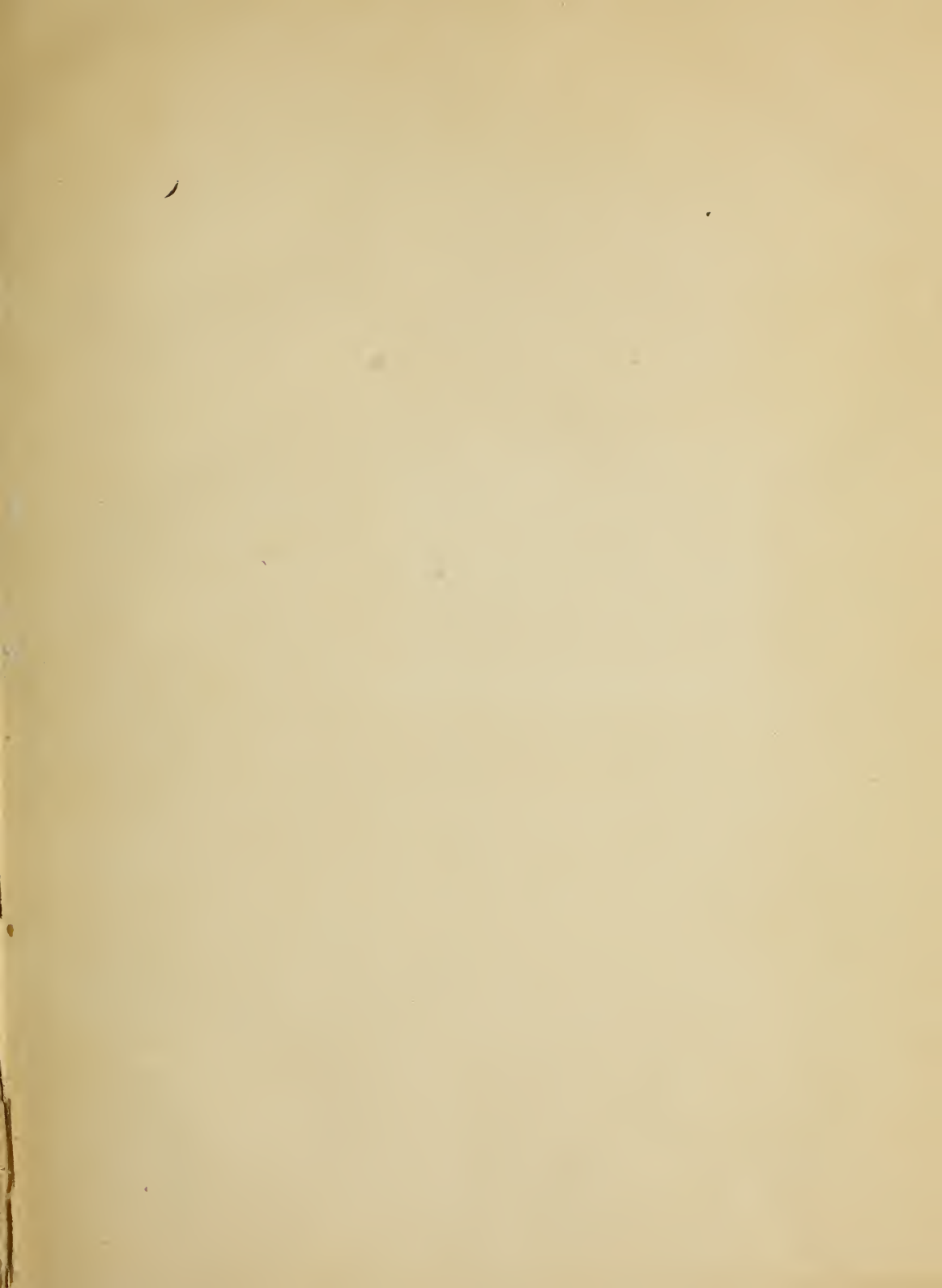
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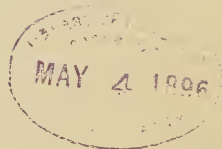
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LIGHT

By Charles
✓
B. Warren

(Detroit
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“The vibrations of the growing soul toward perfection
 “can be sensed, even seen by those living in the Third Way.
 “* * To them the absence of sound and color in an indi-
 “vidual is the absence of Light and Love, as both color and
 “sound are identical in vibration, and the lack of one means
 “the lack of the other. * * * * * As the Sun is ever
 “shining, Darkness means inability of the object to absorb
 “the rays of light. * * * So with the unvibrating
 “Ego, stagnant in the love of its Creator and Preserver,
 “it possesses no visible soul, since it emits no vibration,
 “and is in soundless blackness. * * * But the Sun
 “still shines. * * * * *
 “The soul having developed to the full, views upward and
 “downward. It knows that the Power which has raised
 “it from the blackness is Love, and yearns to dwell within the
 “Centre. Upward is the Sun of Love,—below the mixed
 “multitude. It renounces its own reward, and returns to
 “illuminate the blackest space. It travels downward, but
 “in a cycle; the Christ Spirit shall not fail to reach its
 “Home. * * * It can now perceive its own color, and
 “sees it to be Violet—the vibration of Pure Love’s Sacri-
 “fice. The Spirit of the Violet plane has gained Under-
 “standing, and realizes its goal to be the plane of absorp-
 “tion itself, and that no plane is useless or evil. * * *
 “The perfected ray is White—the Image of the Beam of
 “Love. * * * * * From Him alone, whose vibra-
 “tions are White, can be revealed the Analysis of Love.”

In meditation I asked for the Truth. Vibration
returned this answer, which I share with hungry
hearts.

Rameses.

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BOOK I.

THE VIBRATION UPON WHICH THE CHRIST
DESCENDED TO MAN.

CHAPTER I.

THE CONCEPTION OF CHRIST.

The finding of the Word, which was from the beginning, is the problem of the universe. It is the problem of man regardless of his material and physical condition. Therefore was the Word recorded for the benefit of man on the earth plane.

Yet in the days of the writers of the Old Testament there had not yet trod the earth sphere a teacher of the Word, whose psychic powers had reached that degree of development to vibrate to complete UNDERSTANDING, hence partial unfoldment was the result, even as it is with man to-day.

The truth revealed through the psychic powers of the prophets is not unreliable because partial. Truth of its very nature does not mix with error. A little truth holds the powers of truth proportionately.

"A little leaven will leaven the whole loaf." This refers to truth, not error. A little light will scatter completely according to its radius, the darkness, while a little darkness is powerless to scatter light. We can but shut out the light, never carry darkness about with us. So a narrow revelation of the truth is as reliable as a broader, since truth is in its very nature, reliable and unalterable.

UNDERSTANDING signifies a complete revelation of the truth. Supreme power results from the vibration of the Word, and such the Old Testament does not record. Yet the world was the recipient of all it demanded.

For more insight to the meaning of the scriptures, it is imperative to recognize the relations of man to man and man to God, as significant of his spiritual development.

The development of one man is as another's, only the factor of time alters the method. One man's development requires less time than another's, but time again belongs to man, not God. When time is erased from the consciousness of man, then shall disappear the last barrier between brother and brother. The past, present and future shall be rolled into one. All men who have died; all those to be born, shall be united in close harmony as the children of God, with a common motive, the glory of God, and love for all His creations.

The New Testament records the methods for the mastery of self—to lift self to its original and ultimate purpose of perfection.

This method is the LAW OF LOVE—love for God and man.

The Old Testament records the steady decline of man; the New Testament, his ascent.

The prophets of the Old Testament were men of much spiritual enlightenment obtained from psychic power, and their records abound with warnings of the world's imminent danger. This danger is the loss of its people from its love-

less attitude to the universe. Their appeals to man contain concise preaching of God's judgment and wrath for sin; abundant promise of His all pervading love; His longing to forgive the sinner, His anguish at the hardened hearts of men, His deploring of the graven images and false beliefs; of the error, black and hideous to heavenly eyes, covering the beauties of nature and transforming man into something lower than the brute.

Animals fulfill their purpose. They are what they were created to be, but man, destined for his Creator's joy in the unseen universe, and a type of perfection in the seen, has wilfully abandoned his high goal and aims for the serving of the other master, mammon.

The Center of the heavenly regions, toward which the angels reach, is God; the center of the world, toward which the hearts of men yearn, is mammon. Yet the Creator of both heaven and earth, angels and men, is the One Eternal never changing God. Oh, that the rapturous gratitude of angels could lodge in the hearts of men.

Yet this mammon-worshipping world is not an outcast in the unseen. It is the "prodigal son;" it is the "strayed lamb"; it is the "lost farthing"; it is "The sinner which repenteth over whom the angels rejoice more than over ninety-nine just persons." This is the true attitude of this world. It must be reclaimed. It must be saved. It must become the seat of the kingdom of heaven. It is here, where men breathe and sin, that the throne of God must be reared, and Christ come into His own.

Ever since the fall of man have the enlightened ones—the angels of heaven—descended to earth and taught the saving power of God. From the time of Moses to Malachi has the word of God been preached. To meet the needs of man have these spiritual teachers of the truth come to him from time to time.

Man has ever been a free agent. He is man in that he *is*. His determination to know good from evil has made him man, otherwise he were spirit. He has undertaken to solve the problem, and he must finish it to its end. All the misery of his existence is in this one thing; man must determine between good and evil. No heavenly power can help him in his task. How can God and the angels know aught of the meaning of sin? Man has undertaken this, and he must drink the bitter cup to its very dregs. Man has deliberately turned his face from God to master sin. Who shall say what the reward is of the sin-conquered soul. Is it not greater than the angels?

And yet, when man cast this die his first battle with sin was the new feeling of separateness from the source of Life, or God. Instead of invoking the powerful aid of God, in his battle with sin, he fought alone—and fell. Had man waged this first war against sin, or the devil, with the true consciousness of the presence of God's Spirit, the victory had been man's—not sin's, and no Redeemer need have shed precious blood as the penalty of sin. Man's mission was great. He, as man, was right in entering upon the conflict for knowledge of good and evil.

The fall of man lies in his yielding to the subtle influence which stole from sin to his conscience and caused him, for one moment, to separate himself from his heavenly Father.

This was the first effect of sin. This it has always been, and this it shall ever be, for so enlightening and resuscitating is the consciousness of God, that with its first partial dawning, the true nature of sin is revealed, and man has solved the problem of Adam, and shall so remain in this powerful attitude until the poison of sin again steals within his conscience, and he again separates himself from God.

This is the fallen man; this human being, who relies upon his own strength, his own perception, and is determined to rule his life and environment according to his own personality.

They who stretch out their hands to God, clinging to His words of promise, are steadily being brought again to be one with God, and are being made fit inhabitants of the sinless spheres beyond the grave, where God reigns.

On earth man is free; he can master his environment; he can rule. Beyond the grave, he shall come as a little child and meekly beg for the realization of truth. Man's opportunity is on earth. It is here alone he can conquer sin, for it is here alone he shall meet it. The battle can only be fought where the adversary is present. Life this side of the grave is the battle ground, and the repentant sinner must not run and long for the escape of death; he must

turn about boldly, unite himself in prayer to God, and sally again forth to slay his opponent.

These are the three attitudes of God, man and sin:

God—The Spirit of Love, Life and Mind, bestowing upon His creation, man, independence.

Man, the bold, determining to know good from evil, and yielding to sin's first temptation in forgetting his oneness with God.

And Sin, that which is not God, and can only be conquered by the understanding of God's laws and Being.

Through the fall of man, his attitude to God, and God's attitude to him, are wide apart. God is Love. These words have been given to the world hour by hour.

But, be it understood, the love of God can never be fathomed by a human heart. Its largeness, its justice, its many-sidedness is not human. Man's standard of love is not God's nor heaven's. God's attitude to man is love, and man's attitude to God must be love, or else sin shall claim him for its own.

To keep this love alive, to foster it, to nourish it, to prop it day by day and hour by hour was the work of the angels before the advent of Christ. To warn, to rebuke, to forgive and to promise, so sought the prophets, so laboured the early teachers of the Truth.

The law of the unseen is, man must love God. This love is his one hope—it is his life and the salvation of his soul; it is that which holds Spirit and soul together; it is the current

from the invisible world to the visible, and is the only ladder by which man may mount to the highest realms.

Read the Old Testament, the written history of the prophets and the dealings of God and man. In those days these currents were yet alive. Sin had not wholly paralyzed man's conscience. It was sufficient for the prophets to utter God's ideas to man. They were believed. Man sinning, and becoming more and more helpless and hopeless, forgetting his original design to know good from evil, in that he recognized more readily the evil—feared God, still believed in His prophets, and though the effort of each prophet was more difficult than the last, the time still was when the people, hearkening to the prophets, called them men of God, and believed that God was personally inspiring them to the utterance of His truth. This was the era of the prophets.

Moses gave the law to men. It was God's law; it was so believed then; it is so believed now. Joshua spake God's words and led the children of Israel into the promised land. From Samuel to Isaiah was the law of God seated in the ruler of the people. The ruler communicated to the people God's wishes concerning them. Then came the line of prophets rebuking the people for their sins, and striving with every heart's beat to enforce the commandments of God. All the prophets laboured to re-establish God's dominion on earth; and the Truth of the consciously inspired words of these teachers fell upon the hardening

hearts of men. The task of the prophets was more and more fruitless until the end came; sin had triumphed. The trinity to human minds became the world, the flesh and the devil. Heaven and earth were twain; God and man were asunder. The current between the *unseen* and *seen* snapped. Sin reigned; the world was dead. Oh, world of sorrow!

(Read Isaiah ii:8.)

"Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made."

(Isaiah iii:8.)

"For Jerusalem is ruined and Judah is fallen; because their tongue and their doings are against the Lord, to provoke the eyes of His glory.

9. "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. "Woe unto their soul! for they have rewarded evil unto themselves."

12. "As for my people, children are their oppressors, and "Women rule over them. O, my people, they which lead thee cause thee to err, and destroy the way of thy paths."

13. "The Lord standeth up to *plead* and standeth to "judge the people."

The wrath against the effects of sin was proclaimed. Isaiah declares (Isaiah xxxiv:1).

"Come near, ye nations, to hear; and hearken ye peo-

"ples; let the earth hear, and all that is therein; the world
"and all things that come forth of it."

2. "For the indignation of the Lord is upon all nations,
"and His fury upon all their armies; He hath utterly de-
"stroyed them, He hath delivered them to the slaughter."

4. "And all the host of heaven shall be dissolved, and the
"heavens shall be rolled together as a scroll; and all their
"hosts shall fall down, as the leaf falleth off from the vine,
"and as a falling fig from the fig tree."

Yet even with this near destruction, was the current kept
alive of love to God through prayer of Hezekiah. (Isaiah
xxxvii:16.)

"O, Lord of hosts, God of Israel that dwellest between the
"cherubim, thou art the God, even Thou alone, of all the
"kingdoms of the earth; Thou hast made heaven and earth."

"Incline thine ear, O, Lord, and hear; open Thine eyes,
"O Lord, and see."

Then again in clarion tones came the voice of God,
spoken by his prophet Isaiah. (xl:1.)

"Comfort ye, comfort ye My people."

27. "Why sayest thou, O Jacob, and speakest, O Israel,
"my way is hid from the Lord, and my judgment is passed
"over from my God?"

28. "Hast thou not known? Hast thou not heard that
"the everlasting God, the Lord, the Creator of the ends of
"the earth, fainteth not, neither is weary? There is no
"searching of His understanding. He giveth power to the
"faint."

(Isaiah xli:-10.)

"Fear thou not; for *I am with thee*; be not dismayed; for
"I am thy God; I will strengthen thee; yea, I will help thee;
"yea, I will uphold thee with the right hand of my righteous-
"ness."

13. "For I the Lord thy God will hold thy right hand,
"saying unto thee, Fear not; I will help thee."

(Isaiah xliii:3.)

*"For I am the Lord thy God, the Holy One of Israel, thy
Saviour."*

Spake Ezekiel:

(Ezekiel xxx:2.)

"Son of man prophesy and say, Thus saith the Lord God;
"howl ye, Woe worth the day. For the day is near, even
"the day of the Lord is near."

(Ezekiel xxxiv:2.)

"Woe be to the shepherds of Israel, that do feed them-
"selves! should not the shepherds feed their flocks?"

6. "My sheep wandered through all the mountains and
"upon every high hill, yea, my flock was scattered upon all
"the face of the earth, and none did search or seek after
"them."

"Therefore, ye shepherds, hear the word of the Lord;

10. "Thus saith the Lord God; behold I am against the
"shepherds; and I will require my flock at their hand, and
"cause them to cease from feeding the flock; neither shall
"the shepherds feed themselves any more; for I will deliver

"my flock from their mouth, that they may not be meat for
"them."

30. "Thus shall they know that I, the Lord their God,
"*am with them.*"

31. "And ye are My flock, the flock of My pasture, are
"*men* and I am your God, saith the Lord God."

Spake Daniel:

(Daniel ix:20.)

"And whiles I was speaking and praying, and confessing
"*my sin* and the sin of my people Israel, and presenting my
"supplication before the Lord my God—

"Yea, whiles I was speaking in prayer, even the man
"Gabriel, whom I had seen in the vision at the beginning,
"being caused to fly swiftly, touched me about the time of
"the evening oblation.

"And he informed me, and talked with me, and said, O,
"Daniel, I am now come forth to give thee skill and under-
"standing. * * * *

"Seventy weeks are determined upon thy people and upon
"thy holy city, to finish the transgression, and to make an
"end of sins, and to make reconciliation for iniquity—to seal
"up the vision and prophecy, and to anoint the most Holy."

"Know therefore and understand, that from the going
"forth of the commandment to restore and to build Jerus-
"alem unto the Messiah, the Prince, shall be seven weeks,
"and three score and two weeks:

"And after three score and two weeks shall Messiah be
"cut off but not for himself."

(Daniel xii:1.)

"And at that time shall Michael stand up, the great prince,
"which standeth for the children of thy people: and there
"shall be a time of trouble, such as never was since there
"was a nation, even to that same time; and at that time, thy
"people shall be delivered——

"And many of them that sleep in the dust of the earth
"shall awake, some to everlasting life and some to shame
"and everlasting contempt.

"And they that be wise shall shine as the brightness of the
"firmament, and they that *turn many to righteousness* as
"the stars for ever and ever."

(Hosea xiv:1.)

"O, Israel, return unto the Lord thy God; for thou hast
"fallen by thine iniquity."

4. "I will heal their backsliding, I will love them freely:
"for mine anger is turned away from him."

"I will be as the dew unto Israel: he shall grow as the lily,
"and cast forth his roots as Lebanon."

9. "Who is wise, and he shall understand these things?
"prudent, and he shall know them? for the ways of the Lord
"are right, and the just shall walk in them: but the trans-
"gressors shall fall therein."

Spake Joel:

(Joel ii:1.)

"Blow ye the trumpet in Zion, and sound an alarm in my

"holy mountain; let all the inhabitants of the land tremble;
 "for the day of the *Lord* cometh, for it is nigh at hand."

3. "A fire devoureth before them, and behind them a flame
 "burneth; the land is as the Garden of Eden before them,
 "and behind them a desolate wilderness; yea, and nothing
 "shall escape them."

32. "And it shall come to pass, that whosoever shall call
 "on the *name of the Lord* shall be delivered."

(Amos ii:6.)

"I will not turn away the punishment thereof" * * *

7. "That pant after the dust of the earth on the head of
 "the poor, and turn aside the way of the meek.

"And they lay themselves down upon clothes laid to
 "pledge by every altar, and they drink the wine of the con-
 "demned in the house of their God.

"Yet destroyed I the Amorite before them, whose height
 "was like the height of the cedars, and he was strong as the
 "oaks; yet I destroyed his fruit from above, and his roots
 "from beneath.

"Also I brought you up from the land of Egypt, and led
 "you forty years through the wilderness, to possess the land
 "of the Amorite.

"And I raised up of your sons for prophets, and of
 "your young men for Nazarites. Is it not even thus, O ye
 "children of Israel? saith the Lord.

"But ye gave the Nazarites wine to drink, and commanded
 "the prophets, saying, *prophesy not*.

"Behold, I am pressed under you, as a cart is pressed that
"is full of sheaves.

"Therefore the flight shall perish from the swift, and the
"strong shall not strengthen his force, neither shall the
"mighty deliver himself.

"Neither shall he stand that handleth the bow; and he that
"is swift of foot shall not deliver himself.

"And he that is courageous among the mighty shall flee
"away naked in that day, saith the Lord."

(Amos iii:7.)

"Surely the Lord God will do nothing, but He revealeth
"His secret unto His servants, the prophets.

"The lion hath roared, who will not fear? the Lord God
"hath spoken, who can but prophesy?"

"For lo, he that formeth the mountains; and createth
"the wind, and declareth unto man what is his thought,
"that maketh the morning darkness, and treadeth upon
"the high places of the earth, The Lord, God of hosts, is
"his name."

(Amos v:4.)

*"For thus saith the Lord unto the house of Israel, seek ye me,
"and ye shall live.*

7. "Ye who turn judgment to wormwood, and leave off
"righteousness in the earth.

8. "Seek him that maketh the seven stars and Orion,
"and turneth the *shadow of death* into the morning :—The
"Lord is his name."

13. "Therefore the prudent shall keep silence in that time, for it is an evil time.

14. "Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be *with you*, as ye have spoken.

15. "Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

16. "Therefore the Lord, the God of hosts, the Lord, saith thus: Wailing shall be in all streets."

18. "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.

20. "Shall not the day of the Lord be darkness and not light? even very dark, and no brightness in it?

21. "I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22. "Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23. "Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols.

24. "But let judgment run down as waters, and righteousness as a mighty stream.

27. "Therefore I will cause you to go into captivity beyond Damascus, saith the Lord whose name is the God of Hosts."

(Amos viii:10.)

"And I will turn your feasts into mourning, and all
"your songs into lamentations; and I will bring up sack-
"cloth upon all loins—and I will make it as the mourn-
"ing of an only son, and the end thereof as a bitter day.

11. "Behold, the days come, saith the Lord God, that
"I will send a famine in the land, not a famine of bread,
"nor a thirst for water, *but of hearing of the words of the*
"*Lord:*

12. "And they shall wander from sea to sea, from the
"north even to the east, they shall run to and fro to seek
"the word of the Lord, and shall not find it."

(Jonah iv:10.)

"Then said the Lord, Thou hast had pity on the gourd,
"for the which thou hast not laboured, neither madest it
"grow; which came up in a night, and perished in a night:

11. "And should not I spare Ninevah, that great city,
"wherein are more than sixscore thousand persons that
"cannot discern between their right hand and their left
"hand?"

(Micah iii:1.)

"And I said, hear, I pray you, oh, heads of Jacob, and
"ye princes of the house of Israel; is it not for you to
"know judgment?

2. "Who hate the good and love the evil?"

So spake the prophets; so warned they the people; so
hearkened the angels! Ever did the loving Father im-

plore and intimidate His children—mammon their idol; of the flesh their indulgence; the Spirit was loosened and the souls of men were lost. All heaven trembled. The world was lost!

In prayer did the angels turn to the Center of Being.
GOD WAS GOD!

To no angel came a hope of the world's salvation. The law of God was immutable. No jot could be broken. From the beginning to the end of time, through the ages that were, that are and shall be, no law of God has or can be broken to the fineness of thought. Man cannot sin even in thought.

The world was dead through sin; it depised its Creator; no love was left; no spark to kindle. In casting away the love for God, men had cast away their souls and all that pertain thereto.

Heaven and earth trembled. Could God break His law and pardon a loveless world? No! Law is supreme; God is supreme; but *God is God*.

In the hour when the hush of death fell upon the created, came forth a glorious Being; a heavenly Birth, a Thought from the innermost mind of God; a throb of His loving heart; a Vibration of violet to permeate all darkness.

God had conceived the Christ!

A God's conception—and the angels adored.

In all the wide universe were none to fathom the

Christliness of Christ. God conceived. He came forth to save the world. He was God!

That vibration of God which is Love; that which is Mercy; that which is Truth; that which is Salvation, is the Christ. These attributes of the Father became the Son. Christ himself could not have conceived himself. Only the Absolute, All Supreme, Omnipresent Being—the Father and Mother of all—could separate and yet unite in the Christ. Separate, in that He became a distinct Individuality for Eternity; united, in that He was God and had perfect Understanding.

This principle of salvation, which had been blended in the One, became distinct in the Christ. The angels worshipped Him. The great Principle of Salvation was to be imprisoned in the flesh—weak flesh. It was to tread the earth and wander among men. It was to rekindle the absolutely necessary love and re-establish the current between visible and invisible. It was to be Man in very truth. A Being, man could see, feel, hear, and listening to, would follow, believe in, and at last Love. And Love was the Law.

The life of Christ among men must be such as to win love from the lowliest, the most sinning, and the mightiest. The Christ must make himself beloved by a loveless people. A people all ritualism and matter.

Yet, in the time of the Conception, heaven welled with joy. Hosanna to the Highest. God had shown His

angles His godliness. Truly the divinity of Christ is divine.

But again the factor of time enters not this problem. Eternity is timeless and the "hour of the hush of death" was foreshadowed with creation's dawning.

Man's prophetic power is the reflection of the Omniscient Prophet, the Omnipotent Seer, the Creator of all.

CHAPTER II.

THE CONCEPTION OF JESUS.

As the birth of all infants comprises more than their appearing in the world, as from the time of conception to birth is one of growth to the unborn babe equal in importance to its growth after birth; as conditions are necessary for physical birth, so conditions needed to combine, to enable the descending of Spirit into matter.

From the Conception of Christ to the Birth of Jesus was a time of growth and preparation by all the created. Vibrations were necessary for a physical conception. The God Conceived Christ needed a woman as the instrument of His physical birth. An absolutely pure woman, whose heart was God's; whose every aspiration was at-one-ment with God. One who longed for Him; sought for Him; prayed for Him; who would trust His message and obey His command. One who would give her life, her hope, her ambition to God, and bring to His altar the offering of her body in sacrifice. No incense could burn and

rise to God as this longing to serve her Maker. This woman must be born ere Jesus could be.

How could this pure being be reared in a sinful age? How could this lily be forthcoming in the mire?

Again no law could be broken,—the conception of the Christ, as well as His birth, must be made clear to man. The Messiah must be promised and the promise fulfilled. Faith in the Christ must be established before His advent, for by faith alone can He come to man.

God's instruments, the prophets, were to do this work. They were to prepare man for the change to come to him. Only the longing for Christ could bring Him, and this longing was to be engendered by the Promise of His coming.

The prophecies became fuller and more direct. Warnings were supplemented with visions of the coming of the Messiah—the Saviour of the world.

Though man knew it not, he was saved, from the Conception of Christ. This was the divine birth to the angels; to man the birth of Jesus,—was the beginning in consciousness.

(Read Haggai ii:5.)

“According to the word that I covenanted with you
“when ye came out of Egypt, so my spirit remaineth
“among you: fear ye not.

“For thus saith the Lord of hosts: Yet once, it is a

“little while and I will shake the heavens, and the earth,
“and the sea, and the dry land;

“And I will shake all nations, and the *desire* of all nations shall come: and I will fill this house with *glory*,
“saith the Lord of hosts.

9. “The glory of this latter house shall be greater than
“the former, saith the Lord of hosts: and in this place
“will I give *peace*, saith the Lord of hosts.

21. “I will shake the heavens and the earth.”

(Zechariah 1:2.)

“The Lord hath been sore displeased with your fathers.

“Therefore, say thou unto them, Thus saith the Lord of
“hosts; Turn ye unto me, saith the Lord of hosts, and I
“will turn unto you,—

5. “Your fathers, where are they? and the prophets,
“do they live forever? But my words, my statutes, which
“I commanded my servants the prophets, *did not take*
“*hold of your fathers?* and they returned and said, like
“as the Lord of hosts thought to do unto us, according
“to our ways,—hath he dealt with us.

15. “And I am very sore displeased with the heathen,—
“for I was but a little displeased, and they have helped forward the affliction. Therefore thus saith the Lord; I am
“*returned to Jerusalem* with mercies; my house shall be
“*built in it*, saith the Lord of hosts, and a *line* shall be
“stretched forth upon Jerusalem.”

This line is the Love current, the ladder to God, which the Christ must re-establish and save that which is lost.

(Zechariah ii:2.)

"And many nations shall be joined to the Lord in that day, and shall be my people.

13. "Be silent, O all flesh, before the Lord: for he is "raised up out of his holy habitation!"

(Zechariah iii:2.)

"And the Lord said unto Satan, The Lord rebuke thee, "O Satan; even the Lord that has chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

8. "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at: for behold I will bring forth my servant the *Branch*.

10. "In that day, saith the Lord of hosts, *shall ye call every man his neighbor.*"

(Zechariah iv:6.)

"Not by might, nor by power but by my spirit."

(Zechariah vi:12.)

"Thus speaketh the Lord of hosts, saying,—behold the "man whose name is the Branch and he shall grow out "of his place, and he shall build the temple of the Lord:

"Even he shall build the temple of the Lord and he shall "bear the glory, and sit and rule upon his throne; and "the counsel of peace shall be between them both.

15. "And they that are far off shall come and build in "the temple of the Lord, and ye shall know that the Lord "of hosts hath sent me unto you. And this shall come to

"pass, if ye will diligently obey the voice of the Lord your God!

(Zechariah viii:7.)

"Thus saith the Lord of hosts; behold I will save my
"people from the *east country and from the west country.*

13. "And it shall come to pass, that as ye were a curse
"among the heathen, O house of Judah, and house of
"Israel, so I will save you, and ye shall be a blessing,
"fear not, but let your hands be strong.

"For thus saith the Lord of hosts: As I thought to
"punish you when your fathers provoked me to wrath,—
"*and I repenteth not:*

"So again have I thought in these days to do well unto
"Jerusalem and to the house of Judah, fear ye not.

"These are things that ye shall do; speak ye every man
"the truth to his neighbor; execute the judgment of truth
"and peace in your gates;

22. "Yea, many people and strong nations shall come
"to seek the Lord of hosts in Jerusalem, and to pray be-
"fore the Lord.

"Thus saith the Lord of hosts: In those days it shall
"come to pass, that ten men shall take hold out of all the
"languages of the nations, even shall take hold of the
"skirt of him that is a Jew, saying, we will go with you—
"for we have heard that God is with you."

Now whom does the invisible host regard as the Jew?

Was not the world's Redeemer born in the flesh of the Jew? Was not Mary a Jew?

He, in these days, is the Jew to whom the Christ is a reality; surely more than ten men may cling to the garment of him who feels the Christ and who realizes *God is with him!*

The last prophecy is that of Malachi. Ponder it well.

(Malachi i:2.)

"I have loved you, saith the Lord, yet ye say, wherein hast thou loved us?

6. "A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say wherein have we despised thy name?

"Ye offer polluted bread upon mine altar, and ye say, wherein have we polluted thee?

8. "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and the sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.

10. "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

"For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered unto

"my name, and a pure offering, for my name shall be great
"among the *heathen*, saith the Lord of Hosts.

"But ye have profaned it.

13. "Ye said also, behold, what a weariness is it! and
"ye have snuffed at it, saith the Lord of hosts; and ye
"brought that which was torn, and the lame, and the sick,
"thus ye have brought an offering; should I accept this
"at your hands?"

(Malachi ii:2.)

"If ye will not hear, and if ye will not lay it to heart,
"to give glory unto my name, saith the Lord of hosts,
"I will even send a curse upon you, and I will curse your
"blessings: yea, *I have curse* them already, because ye
"do not lay it to heart.

4. "And ye shall know that I have sent this command-
"ment unto you, that my covenant might be with
Levi,—

"My covenant was with him of life and peace: and I
"gave them to him, for the fear wherewith he feared me,
"and was afraid before my name.

"The law of truth was in his mouth, and iniquity was
"not found in his lips: he walked with me in peace and
"equity, and did turn many away from iniquity.

"For the priests' lips should keep knowledge, and they
"should seek the law at his mouth, for he *is the messenger*
"*of the Lord of hosts.*

"But ye are departed out of the way; ye have caused

“many to stumble at the law: ye have corrupted the
“covenant of Levi,—

“Therefore have I also made you contemptible and base
“before all the people, according as ye have not kept my
“ways, but been partial in the law.

“*Have we not all one father? hath not one God cre-*
“*ated us? why do we deal treacherously every man against his*
“*brother?*

“Judah hath dealt treacherously, and an abomination
“is committed in Israel and in Jerusalem; far Judah hath
“profaned the holiness of the Lord,—and married the
“daughter of a strange God.

“The Lord will cut off the man that doeth this, the mas-
“ter and the scholar, out of the tabernacles of Jacob, and
“him that offereth an offering unto the Lord of hosts.

“And this have ye done again, covering the altar of the
“Lord with tears, with weeping and with crying out, in-
“somuch that he regardeth not the offering any more,
“or receiveth it with good will at your hand.

17. “We have wearied the Lord with your words. Yet
“ye say, Wherein have we wearied him? When ye say,
“Every one that doeth evil is good in the sight of the
“Lord, and he delighteth in them; or *Where is the God*
“*of judgment?*”

This rebuke to the world dead in sin.

This promise of the coming Christ in whom all was to
be made alive.

(Malachi iii:1.)

“Behold, I will send my messenger, and he shall prepare
 “the way before me: and the Lord whom ye seek, shall
 “suddenly come to his temple even the messenger of the
 “covenant, whom ye delight in: behold, he shall come.
 “saith the Lord of hosts.

“But who may abide the day of his coming? and who
 “shall stand when he appeareth? for he is like a refiner’s
 “fire, and like fuller’s soap:

“And he shall sit as a refiner and purifier of silver: and
 “he shall purify the sons of Levi, and purge them as gold
 “and silver, that they may offer unto the Lord an offer-
 “ing in righteousness.

“Then shall the offering of Judah and Jerusalem be
 “pleasant unto the Lord, as in the days of old.

8. “Will a man rob God? Yet ye have robbed me.
 “But ye say, Wherein have we robbed thee? In tithes
 “and offerings.

“Ye are cursed with a curse: for ye have robbed me,
 “even this whole nation.

“Bring ye all the tithes into the store house, that there
 “may be meat in mine house (that is concentrate your
 “thoughts on God—consecrate them to him), and prove
 “me now herewith saith the Lord of hosts, if I will not
 “open you the windows of heaven and pour you out a
 “blessing, that there shall not be room enough to receive
 “it.”

Through these promises of the coming Redeemer were hearts turned to God in hope. The mission of the Christ was "Peace on Earth."

(Isaiah ix:6.)

"For unto us a child is born, unto us a son is given; "and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

This vibration going forth, stirred corrupted hearts to make them pure. From father to daughter, from mother to son, grew the hope, the faith in the coming Messiah, and purity of heart, until Mary the mother of Jesus knelt to offer herself an instrument to God.

All those who have understanding of God's laws render songs of gratitude for the purity of Mary.

It is written—the "Pure in heart shall see God." The pure heart of Mary made itself one with God,—and in this at-one-ment came the realization of her mission. She hearkened to the voice within and obeyed, and for her obedience to the command that must have caused the weak flesh to shrink, was rewarded by being the mother of the Saviour of the world.

As the physical conception precedes the birth, so the spiritual conception precedes the physical. The Christ conceived by God alone in the Spirit was reconceived in the flesh by Mary—and by God and Mary alone was He conceived.

Grapes do not grow on thistles, or a Christ come from the womb of carnal woman and the desire of man. Nor was this a miracle.

God is the Creator of all life. Mary, offering her pure heart to God realized her divinity; was lifted to the understanding, of God being *with her* and *in her*, and so spiritually conceived the Christ principle, and her spirit dominating, her body became the slave of the spirit and obeyed its call. The spirit of Mary received the conception of the Christ and the womb of Mary simultaneously the seed of life. This is the birth of Jesus. Born of law—purity; God and woman.

Ever does the miraculous find a prototype in nature.

The immaculate conception finds its corresponding law in the sacred flower of the Egyptians, the mystic lotus; a flower which knows no sex, whose reproduction depends upon itself, and the life principle. So recognized is the spiritual emblem of the lotus that a most holy Logos of the East is the following Mantrim.

“Oh, breathe thou in me the Spirit of the Lotus—Flower of Eternal life.”

Oh, woman, mother of the world's Saviour, how do the angels think of thee!

But for her spiritual and psychic development, but for her sublime faith, but for her exalted sensitiveness, the physical birth of the Christ had been impossible.

Let men and women ponder upon this and realize the

gifts which have blessed the world, when pure hearts were received in the service of God.

The pure hearts of women are again demanded of God. Still has He work for them to do.

To Mary, the Mother of Christ, was the mission of the physical conception awarded, but all women shall bear the fruits of their at-one-ment with God. There shall never be but one "Physical Conception." That was Mary's, for the mission of Jesus is fulfilled. The love currents are established for the world. But God has still work for those to do, who come to Him in purity, offering their all.

The conception of this work shall come when the pure in heart attain their at-one-ment with God.

CHAPTER III.

THE CONCEPTION AND BIRTH OF JOHN, THE BAPTIST.

The vibrations of man upon which the Spirit may descend to him are the finest and highest for him to reach. The current of love for God was, and is, the one law. To quicken the vibrations of this current, and lift them to the highest plane man can reach in the flesh was the mission of the last prophet, known as John the Baptist. (Read Luke i.)

"And his name is John. * * * And thou, child, shall be called the prophet of the Highest; for thou shalt go be-

fore the face of the Lord to prepare his ways. To give knowledge of salvation unto his people by the remission of their sins."

The last of God's prophets, who was filled with the Holy Ghost even from his mother's womb—was John, the Baptist, the forerunner of Christ. (Luke i.)

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb,"

The prophets, before the physical conception of Jesus, proclaimed the day of the advent of the Redeemer to be near, and warned and labored with the hearts of men to awaken them to the mighty truth of their message, but for the glory of John was it reserved to cry,—“Lo, the day is at hand. Behold the lamb of God which taketh away the sin of the world.” (John i.)

Oh, the ecstasy that thrilled the soul of the prophet who had served his Maker from his first breath, and before; who had preached in the wilderness and labored with and prayed for the people; who had loved his God with all his soul when he beheld him face to face. Surely the last shall be the first.

Who among men shall measure the secret merit of John which his heavenly Father rewarded so openly, making his name ever to be associated with that of Jesus? Of whom John, the disciple, says,—“He was not that Light, but was sent to bear witness of that Light.” He was the torch bearer for the Light of the World. Oh, exalted mission!

John kindled the flame of expectancy. With a loud *voice* he cried in the wilderness,—“Repent ye, for the kingdom of heaven is at hand.” (Matthew iii.)

Men flocked to him and listened, their hearts alive to his truth. They raised up their eyes to God and yearned for Him,—their souls cried out for God. At last the perfect vibration sprang forth to heaven,—man desired his God, and lo, God was with him. Heaven was earth,—God was incarnate in flesh.

This was the mission of the Instrument of the One Supreme Being.

And man to-day, even in this day, has still that high mission to fulfill. Man cannot become the Light of the World, for that Light is God,—but he can aim to be the torch bearer of that Light. Let man be the lamp through which the Light shines. Yea,—“Let your light (your unity with God) so shine, that men may see your good works and glorify your Father which is in Heaven.”

As John, the Baptist, knew his Saviour even in his mother's womb,—(Luke i.) “And it came to pass when Elizabeth heard the salutation of Mary, the babe leaped in her womb for joy,”—so must the soul of man cling to the realization that its salvation depends upon the Christ. The interpreters of God's words are the John the Baptists of these more enlightened days. The world has been growing in Truth,—it is nearing the time when its vibrations shall raise it to more understanding. John, the Baptist,

cried with a loud voice,—“Behold, the lamb of God.” The ears of men heard and the hearts received, but the prophets of these days must speak to the *souls* of men. The physical senses cannot see the second advent of Christ,—Yet the day is at hand. The second coming of Christ is in Spirit, and in Spirit can He be alone received.

Oh, hearken to the voices of your souls, sons of men,—starve them not, but feed them and develop them, bring them fit offerings to the altar,—not the sick and the lame, but the entire. Such offerings will be acceptable to God, your Maker, and to the soul’s understanding will come your Christ.

CHAPTER IV.

THE BIRTH OF JESUS.

Jesus was born of woman. The Flesh became the mother of Spirit,—Flesh became sanctified by the Spirit, in that the flesh of woman clothed the Spirit. The Spirit of the World’s Saviour was God. The Spirit, that which was the life eternal and the salvation of the world, was called the Christ. The Flesh, which was mortal, came from the womb of Mary, and was called Jesus. That which was born of Mary was of the same material as man, and subject to the same laws and temptations,—as weak and as subject to sin. Had one of the frailties man is liable to, been absent from the body and mind of Jesus, then would He have left still some dominion to sin. Sin was to be

annihilated by Jesus,—to be annihilated, must be first understood. The Spirit knows naught of sin; the Supreme God knows naught of sin; His ministering Angels know naught of sin; but to Jesus Christ, the Redeemer, is sin a solved problem. There is no phase of it, that man can experience, which did not pass through the mind of Jesus.

The life of Jesus will make this clearer.

At His birth the World's Redeemer became flesh,—subject to the laws man is enslaved to. The task of Christ was one a God alone could accomplish. He was to become a man, in fact, be all that man is, and as little. The memory of Jesus was not the Christ's. Jesus must gain His at-one-ment with God, and under the most difficult conditions:—else man would fail. Were there a depth of degradation left untried by Jesus, man could justly say: “Jesus, thou hast not shown *me* the way.”

The more this idea in Jesus is meditated upon,—the more God-like will the fulfillment of His mission seem. Follow Jesus in His career and this shall be made plain.

So was Jesus born, and into what conditions? Of a pure mother,—this was necessary for the conception,—yet not to woman alone was the infant Jesus entrusted. Joseph, the husband of Mary, was another obedient instrument to the will of God. (Read Matthew I.)

“Then Joseph, her husband, being a just man, and not willing to make her public example, was minded to put her away privily. But while he thought on these things,

behold, the angel of the Lord appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost."

This was the nature of Joseph,—the man who accepted the word of God,—whose heart was overflowing with love and pity for Mary ere God revealed the truth to him.

Equal in purity with Mary was the heart of Joseph, else had the vibrations reaching from his soul to heaven, been such as to render it impossible for the receiving and accepting of God's message.

Faith in the Christ was established in Joseph before the birth of Jesus. As the pure and loving woman was to nourish and rear the infant Jesus, so the masculine protection and support was to come through Joseph. It was to Joseph the angel appeared in a dream, and bade him flee into Egypt with the young child and its mother. The man was the caretaker,—he provided for the physical needs of the child and its mother. These physical wants of the child were important and to the honor of Joseph, they were provided. The life of the new born babe was threatened by Herod. The world's Redeemer had been slain in his manger, but for the trust in God and ready obedience, which were the strong characteristics of Joseph.

So Joseph became a pattern to man for all time,—when woman offers herself as an instrument to the Supreme. It is not the mission of woman alone to give her body as

an instrument for propagating the earth race and bestowing heirs to man,—it is also her mission to use the feminine functions of her soul and give heirs to the kingdom of God,—and when a woman realizes this higher mission,—takes upon herself the vows of chastity in order to bring a complete offering of her life to God,—happy is the man who will protect this woman, whose love for her is pure in the sense of soul love.

Woman of the flesh will always be helped by the protecting and supporting care of man. The union of such a man and woman, yielding themselves jointly as God's instruments, will receive more Light and render greater service to the world than woman or man singly. The feminine and masculine are the two great principles of Being,—and the result of their joint labors will be fruitful of benefits for mankind. Not alone those bearing children into the world are serving it. Conceive of a world peopled with those to whose parents the angel appeared saying, as Gabriel did to Zacharias,—(Luke I.) "Thy wife—shall bear thee a son—and thou shalt have joy and gladness: and many shall rejoice at his birth. For he shall be great in the sight of the Lord,—and he shall be filled with the Holy Ghost even from his mother's womb."

Were the conception of children waited for until such time as the parents realized their at-one-ment with God, then would walk upon the earth a race such as should *bring* the kingdom of heaven.

Beings,—conceived in understanding and reared in purity for the glory of God,—as a race, are yet to come, but to individuals, even to all who so desire, is the door now open for entering upon the path. “Knock,—it shall be opened unto you.”

The demands and needs of the flesh, which your heavenly Father knows ye have need of,—should man provide, not only for his wedded wife,—but for her, whose body is sanctified to the service of God. Man can so doubly serve his Maker; his reward will be great, for it is in the nature of woman to more readily conceive the Spirit of God. The fruit of this conception, take it what form it may,—will bless man and become a diviner gift to him from woman than his physical child. Let men think on Joseph, for it was he, who saved the infant Jesus for His mission; who snatched Him from the murderer’s hand.

As Jesus came to slay sin, so sin sought to slay Jesus. The Jesus who surrendered Himself to the nails and the cross, did so only when the time was ripe. The tender babe had need to rely on the masculine strength of Joseph to protect its early life.

Thus Joseph, in honoring God’s command, in taking unto himself Mary, his wife, though she was found with child, not only had the reward of his conscience for obedience to God, and purity of heart,—for he suspected no evil,—but won for himself the gratitude of God for saving to the world the infant Jesus.

Ever shall man be given the opportunity of saving for the world that fruit of woman born of her soul's desire, and the Truth of God; and again shall he so grow to divine understanding.

CHAPTER V.

THE STAR OF BETHLEHEM AND THE WISE MEN OF THE EAST.

(Matthew ii.)

"Now when Jesus was born in Bethlehem of Judea, "in the days of Herod, the King,—behold there came wise "men from the east to Jerusalem saying,—Where is the "king that is born of the Jews? For we have seen his "star in the east, and are come to worship him. * * *

"When they had heard the King, they departed; and lo, "the star, which they saw in the east, went before them, "till it came and stood over them where the young child "was. When they saw the star they rejoiced with exceed- "ing great joy, and when they were come into the house, "they saw the young child with Mary, its mother, and "fell down, and worshipped him; and when they had "opened their treasures, they presented unto him gifts; "gold, and frankincense and myrrh. And being warned "by God in a dream they should not return to Herod, they "departed into their own country in another way."

The thought of man has at last been focused upon this record in the written word of God. It has dawned upon

many who the wise men of the east were, but not sufficient has been written to make clear their purpose and part in the history of Jesus.

In the land of Egypt in the east was the religion of Wisdom at its fullest development, and in this land appeared the star of the Christ. Only to those who had mastered the signs of the Zodiac, and the science of the stars, would the newly risen star tell its message.

Christ did not come to save Jerusalem and Judea, but the World. (Read Zechariah viii.) "I will save my people from the east country and I will save my people from the west country."

The star appeared in the firmament, but its meaning was alone revealed to the adepts of wisdom who had mastered the forces of nature, and perceived her vibrations and vibrated in unison. The wise men of the east were the adepts of the east and they perceived the newly risen star. It was a finger beckoning them to follow, and they obeyed,—not blindly, but understandingly. A new *light* had come to the world, they must find it,—a new star had risen, they must trace it; and it led them to the manger of Jesus. From afar they came to worship the new King,—they laid their costliest gifts at his feet. Thus did the wisdom seekers come from afar to acknowledge the King of the Jews, and God appeared unto them in a dream; not an Eastern God,—but God, the Creator of all, even while they tarried about the manger of Jesus in close contact. Surely the Brotherhood of man is one.

In the east rose the star—westward its course. The star of Bethlehem rising in the east is not the sign of the Light of the *east*, though much light was there,—nor of the west, though it travelled westward, but the sign of the Light of the World, for if its steady course is westward must it not return to the east,—must it not encircle the earth? This is the star of Christ—though it rose in the east, its light was not to remain there, and let those seeking its light not search for it at its rising, but in the west where it is coursing, when they see it, let them hasten as the wise men of old to follow, no matter what the direction nor how lowly its resting place. It was not in the palace at Jerusalem that the wise men found their true King, but in the manger at Bethlehem.

Be warned and seek for the Light in the west and follow it to the manger of Jesus, and when ye have found Him, worship Him,—offer your best gift,—but be it understood that only to those having the wisdom to discern will the star appear. It is the star of the wise,—it will lead them to their special task on earth, and when they see it shall they be filled with great joy.

(Matthew ii.)

“And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When

“he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod; that it might be fulfilled that which was spoken by the prophet,—Out of Egypt have I called my son. Then Herod, when he saw was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. * * * But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,—Saying, Arise, and take the young child and its mother, and go into the land of Israel: for they are dead which sought the young child’s life.”

Now Joseph was bidden flee into Egypt—because there, far removed from contact with the world, was the Circle of the Wise, the masters of the laws of nature. This Circle had already sent its envoys to acknowledge its loyalty and worship for the earth-born Christ. Among these was the sensitive, negative body of the infant Jesus safe. In this atmosphere it could flourish. Man well knows that the soil is necessary for the growth of the plant. The body of the babe being negative and magnetic remained in this security,—this affinity of congenial atmosphere until it reached that age, when its positive side was developed. Remember the mission of Jesus,—it was to re-establish the Love currents and destroy sin. In fact sin must first

be destroyed. Call sin by what name you will, be it error, evil, mortal mind, or the devil, it is aroused at the first notion of its destruction. Let man sleep his life away and sin lies dormant, but attempt to destroy it, and it will assert itself to that degree of resistance equal to the attack. So with the Jesus. With His birth was sin alert and its first cruel act was the slaughter of the young babes. Herod was but a willing instrument in the control of sin. The strength of sin was shown to its fullest, during the life of Jesus,—but glory be to God, His power destroyed it forever. It required the might of the Christ to destroy sin,—but to man is it made easy. He is but to come as a little child to God. The temptations of Jesus will make this planer.

So in Egypt the child Jesus grew. Those days are not recorded in the Bible, but the fruits of them are with the world to-day,—for be it remembered, out of the east came the first worshippers of the incarnate Christ among men.

As the refrain of the angels who lit up the darkness to the shepherds at Bethlehem,—the simple children of nature, to whom always come the angels of God,—at the birth of Jesus was “Glory to God in the Highest,—Peace on Earth, good will toward men”; so must all the redeemed world sing in thanksgiving to-day, making their one refrain,—Glory to God in the Highest,—Peace on earth; *that is* not to the exterior world, but to the interior man.

The command of Jesus Christ was always, “Peace, be

still,"—and when this powerful word or logos is addressed to the animal nature of man and responded to, then can the voice of Christ be heard, and the exterior must of necessity receive this peace. When mankind has gained this divine peace, the blessing of Christ, then shall all the earth feel this vibration, and the Kingdom be come.

In praying for the good will towards men, that was promised, should man remember and be thankful, that the Brotherhood of man is universal, no matter what the religion, and that God trusted His only begotten Son, who came to save the world, in the tenderest years of the flesh life, in the land of Egypt, to the care of those who beheld His star.

CHAPTER VI.

THE BAPTISM OF JESUS BY JOHN IN THE WILDERNESS, AND THE FORTY DAYS FAST IN THE SOLI- TUDE OF THE WILDERNESS.

When Jesus was twelve years old, His parents took Him to the Temple.

(Luke ii.)

"And when he was twelve years old, they went up to
"Jerusalem after the custom of the feast. And when they
"fulfilled the days, as they returned, the child Jesus tarried
"behind in Jerusalem; and Joseph and his mother knew
"not of it. But they, supposing him to have been in the
"company, went a day's journey and sought him among

“their kinsfolk and acquaintance. And when they found
 “Him not, they turned back again to Jerusalem, seeking
 “Him. And it came to pass, that after three days they
 “found him in the temple, sitting in the midst of the doc-
 “tors, both hearing them, and asking them questions. And
 “all that heard were astonished at his understanding and
 “answers. And when they saw him they were amazed,
 “and his mother said unto him, Son, why hast thou thus
 “dealt with us? Behold, thy father and I have sought
 “thee sorrowing. And he said unto them, How is it, that
 “ye have sought me? Wist ye not that I must be about
 “my father’s business?”

This simple record covers but little meaning not easy to comprehension. The pure mind of Jesus felt of its very nature at home in the temple of God. As yet He was negative and magnetic, so unlike the electrical master who threw out the money changers, saying,—“My house shall be called a house of prayer, but ye have made it
 “a den for thieves.”

Here sat the child detecting cross currents, it is true, and asking questions of the doctors for the explanation. When He was questioned by His puzzled hearers, so clear came His answers of understanding of the love for the true God, that His hearers—priests of the altar though they were—were amazed. So naturally did Jesus turn to His God, that He answered His mother in astonishment, “How is it that ye sought me? Wist ye not that I must be about

my father's business?" Is this the answer that can come from the lips of every child of God?

From this time forth did the awakening soul of Jesus seek for its God—First in the temple and found Him not. This search led Him in the footprints of John, the Baptist, into the wilderness.

There in the wilderness, through fasting and solitude, had the prophet come into his inheritance,—the at-one-ment with God. He had the understanding of the great Law Giver and realized his mission. Here he proclaimed the advent of the Day, of the Christ. So mighty were the gifts of the Spirit which had come upon him that man asked—"Art thou the Christ?" (Luke iii.)

"But John answered, saying unto them all,—“I indeed baptize you with water, but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose,—“he shall baptize you with the Holy Ghost and with fire.’”

From these words of John, spoken to the people, sprang forth a power. It quickened the vibrations of the multitude who had sought him to be baptized,—to be cleansed of sin,—and as the eyes of these baptized ones were raised to God, lo, Jesus stood among them, though they knew Him not. As yet, He knew not Himself, but the hour was come.

Though sinless, Jesus came forward to be cleansed of sin, and as the prayer of John for Jesus vibrated to God the Father, the Spirit descended upon Jesus the Son, like the form of a dove and abode upon Him.

NOW THE CHRIST UNITED IN THE FORM OF JESUS—NOW DID IT ABIDE THERE. (Mark I.)

“And straightway coming up out of the water he saw “the heavens opened and the Spirit descending like a dove upon him.”

Now thrilled the world with this vibration of salvation. The Redeemer, Jesus Christ, was with man—a verity to his senses. Surely his name shall be called “Emmanuel,” which being interpreted is, “God with us.”

(Mark I.) “And immediately the Spirit driveth him into “the wilderness.”

Jesus, feeling Himself to be the Christ, straightway entered upon the work. What was His first step? He sought God in solitude. Far beyond the thoughts of men, or the temple reared by man, sought Jesus His God.

So sought the prophets, in the solitude of nature. So must all seek who are determined to know the meaning of Emmanuel, “God with us.” It is the lesson of lessons—without it, is man a slave. In it lies his freedom. With it he can defy the flesh and the devil. Here he breathes in the great breath of God; here man rears the temple and God comes into His house. The body, that which is dead in sin, can be made alive in the Spirit of Christ. Come unto Him for the baptism of fire,—and this is literal,—not the refrain of a poet. The baptism of Christ is in fire and in Spirit. “He shall come like a refiner’s fire.” The Spirit of Christ is fire. Seek the purifier—let all burn that is chaff

and dross,—let all burn that worships the false God, mammon. Let burn, no matter the pain, all that is temporal of the body, whether of the intellect or the heart. Cast thine all in the fire,—that which is God-created shall abide.

Where is this fire? Within yourselves.

How is man to search for it? The Redeemer sayeth—
I am the Way.

Follow Jesus to the solitude of forty days' fasting and praying. Ah, comes a cry—"This is done." When? "In the season of Lent." Who has so found his God? Are you silent? Let him speak out who has found his God at the end of the season of Lent, and say, "My sin is purged away,—I have obeyed my master's voice,—I harkened unto him when he said—'Be ye perfect, even as your father "which is in Heaven is perfect.' In fire of the Spirit am I "baptized, and I know my powers and use them for my "brother's good." *This is man baptized of the fire*; thus seeks he God.

The method is plain—alone with nature—vibrating with the currents that there rise to God in praise, shall the soul of man be carried straight to God. And when God is found He abides with man forever.

Have not all the prophets so declared? Is not this one grand hymn in the whole Bible, is not the song of plant, mineral and animal,—of all save man,—"God is with us?"

And let man not deceive himself—not among the haunts of men can he find God,—but alone. Not in the temples

or churches,—man can carry God there,—he must *find* Him in nature. By the Understanding which follows comes the control of all the laws of nature and of men, for man has burst his fetters,—he is free. He is subject to no law save Christ and God. Man discovers he is a monarch and not a slave. Sin conquered, man is a king. He leaps the boundaries of earth, for his realm is the Universe.

This is man who emerges from the heart of the solitudes of nature, after praying and fasting. There, on the threshold, finds he the devil. But man in at-onement with God fears sin not,—he knows he encounters a ghost—a shadow,—for the devil is dead,—was slain by the might of Christ.

And so man carries God to his world. With him who has found God will God abide, entering into the temple of His own making; for the body, when conquered, is the beautiful adjunct of the soul,—holy,—the temple of God,—and when “God is in His holy temple, let all the earth,”—that is, all that is sensuous, ‘keep silence before Him,’ as it must, when commanded in the name of the soul’s Redeemer,—Jesus, the Christ.

CHAPTER VII.

THE TEMPTING OF JESUS BY THE DEVIL AT THE CLOSE
OF HIS FAST.

(Matthew iv.)

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, He said,—'If thou be the Son of God, command that these stones be made bread.' But he answered and said, * * * 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

Glorious answer, full of promise to hungry man! "Him that fainteth shall the Lord revive." Man shall *live* by *every* word that proceedeth out of the mouth of God. Not in one word is the life of man; not in one land nor one church. Every word that proceedeth out of the mouth of God and harkened to by man is salvation. Open therefore the windows of your soul for receiving the Light, as through that window, which you shut, may be this vibration of God, seeking to enter. Man hath not ears to hear all the words of God,—therefore open your being to God that more words proceeding from His mouth may reach you.

There was a two-fold necessity for Jesus meeting the devil. Sin was the poison which deadened the soul of

man, that separated man from God. Sin was the usurper of God. Man had placed him on a throne and worshipped him. He was an idol. Man feared sin and the shadow had grown to the strength of killing the world, for by sin was man dead. (Romans vi:23.) "For the wages of sin is death."

Not until sin was destroyed could the at-one-ment with God follow. The Christ was beyond temptation. It was the flesh which must meet sin, destroy it and show all flesh the way. Therefore the flesh of the Christ or Jesus sought evil when the flesh was weakest,—when it was an hungered,—feeble, when the physical complained, was negative and sensitive to influences,—then came the Tempter and bade the body eat, showing *how* by the power Jesus gained in his at-one-ment with God, He could easily turn the stones to bread, *in law*, since food passes through many stages. But Jesus realized that in the hour of temptation no strength could come to the body for resisting evil from material food. Its one hope was the Word of God. This was the food for the soul.

Oh, man, why do you starve your soul by being deaf to the Word of God, and over feed your body? For the soul of man often dies of too little food, and the body of too much. Jesus did not lay down the law that man should not eat, but He did say, and decidedly,—“Man lives not by bread alone.” No nourishment of the body can keep the soul alive, and where does man expect to be in eter-

nity without a soul? He shall be dead. Do you know what that means? You have ceased to exist, are absorbed into the elements from which you were formed.

(Matthew iv.)

"Then the devil taketh him up into the holy city and setteth him on a pinnacle of the temple, and saith unto him, 'If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' Jesus said unto him,—'It is written again. Thou shalt not tempt the Lord thy God.'"

Jesus, the great lawgiver, began His career by obeying the law. Over and over again did He assert—"I am not come to destroy, but to fulfill." Sin must be destroyed, for it was no law of God's, but every law, God had revealed to the world, by the lips of His prophets, did Jesus obey. The Spirit of God's commandments had become the letter, to men. Moses had given them with power, from God—but they had lost their life, for even in obeying them did the souls of men die.

The great and only commandment that brings Life, in its obedience, is the commandment of Jesus. (Matthew xxii:37.) "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind" * * for "the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all

“the law and the prophets.” Even so hangs the second commandment of Jesus upon the first. There is no difference, for man cannot love his brother with life giving love until he has first loved God, with all his soul, his strength, and his mind. This is the law of Jesus Christ. It was the law from the beginning, and is the law of eternity.

This love has another name. It is Immortality.

Therefore, in the beginning, after turning to God, let not the devil tempt you to harm your body. It is God's instrument to benefit mankind. It must serve its maker and glorify God in its good works. *Cast not thyself from any eminence.* Take care of your body until the God with you releases your soul. As the body is the temple of God, keep it a fit abode for Him, beautiful and clean in His sight, and an instrument of power and use to men. Thus shall ye truly love your neighbor and brother.

(Matthew iv.)

“Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them and saith unto him,—‘All these things will I give thee, if thou wilt fall down and worship me.’” Then saith Jesus—“Get thee hence, Satan, for it is written, ‘Thou shalt worship the Lord thy God, and him only shalt thou serve.’” Then the devil leaveth him, and, behold, angels came and ministered unto him.”

The force of sin was reserved for this last temptation, yet how weak and insignificant it is. The lips of Jesus must have worn a smile when He answered: "A temporal kingdom, the riches of the world, in exchange for the kingdom of eternity and the glories thereof!"

This temptation, though it may seem great to one living in separation from God, is none at all to the soul, in at-onement with God. Let but the soul have a glimpse of eternal power and glory and the combined rewards of the earth cannot tempt him. Satan departed—sin was dead. To the weak body of Jesus did angels come and minister.

Then walked forth Jesus, the teacher, "speaking as one with authority"—then came the positive sin destroyer among men, conscious of His God-taught, not man-taught, powers.

Those protectors in the flesh knew their work was done. Jesus Christ entered upon His mission. He came among men, crying boldly, "I am the way,"—"I am the Vine, ye are the branches,"—"I am the law." Thus did He go forth to win the needed love and fasten to the earth the currents of love to the Unseen, that the way might be simple. Thus did He begin the work of the Redemption of the World.

Man to-day has but to follow Him, in spirit and in method. Any devil will disappear at the invocation of Christ's name. There is nothing evil so dreads as the command to depart in the name of Christ. Cast out this devil

in the name of the Christ. You utter the name, the power is God's. "Cast out the devil and raise the dead." Raise your dead soul on the vibration of Christ into the realm of Life eternal.



BOOK II.

JESUS, THE TEACHER, SPEAKING AS ONE WITH
AUTHORITY, AND NOT AS THE SCRIBES
AND PHARISEES.

CHAPTER I.

THE CHOOSING OF THE DISCIPLES.

(Luke iv:4.)

“And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

“And he taught in their synagogues, * * * And he came to Nazareth, where he had been brought up: and, as his custom was, he went in to the synagogue on the sabbath day, and stood up for to read.

“And there was delivered unto him the book of the prophet, Esaias. And when he had opened the book, he found the place where it was written ‘The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them, that are bruised.’

“To preach the acceptable year of the Lord.” And he closed the book, and gave it again to the minister, and sat down, and the eyes of all them that were in the synagogue were fastened on him.”

“And he began to say unto them, This day is the Scripture fulfilled in your ears.”

“And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.”

The gracious words of the Christ, spoken by the lips of Jesus, with authority. "This day *is* the Scripture fulfilled in your ears." This day do you hearken with physical ears to the Word of God, uttered by Himself. No longer a prophet stands before you, but the Christ. The body of Jesus spake, "I and my father are *one*." Woe unto them having ears, and hear not; eyes and see not, and ask: "Is this not Joseph's son?" (Luke iv:22.) Unto such will Jesus answer: (Luke iv:25.) "But I tell you of a truth, "many widows were in Israel in the days of Elias, when "the heaven was shut up three years and six months, when "great famine was throughout all the land;

"But unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow.

"And many lepers were in Israel in the time of Eliseus "the prophet; and none of them was cleansed, saving "Naaman, the Syrian."

Again said Jesus, "Many be called, but few chosen." (Matthew xx:16.)

Those are the disciples who follow Jesus in the straight path, which leads to the crucifixion of the flesh.

It is written—"Thou shalt love the Lord, thy God, and "him only shalt thou serve."

(Matthew vi:24.)

"Ye cannot serve God and mammon."

The choice is free to man. Whom will he serve? The living God who—(John iii:16.) "So loved the world, that

"He gave His only begotten Son, that whosoever believeth
 "in him should not perish, but have everlasting life,"
 (Matthew xi) who pardoneth all sin, "who cleanseth the
 "leper, makes whole the sick, causeth the blind to see, the
 "deaf to hear and the lame to walk;" the Father who loves
 His children, who has provided for all their needs, and
 who will make known to man just what are his needs, if
 he will turn to Him and rely upon Him?

These words, spoken by Jesus with so much authority,
 have fallen lightly upon the ears of men and been incred-
 ulously received. Yet they are the law.

"Ye *cannot* serve God and mammon."

Mammon, who enriches you, that you may enjoy his
 gifts and retain their pleasures? No, you take not one
 farthing with you,—when mammon has slain you, when he
 has exhausted your faculties, your inspirations, your hopes.
 Then does the body which gave its all to the glory of mam-
 mon *die*, and becomes meat for the worms. The rich and
 the poor alike come to this end, unless the body first, before
 death, has been sanctified as the temple of God. Then
 returns it to the elements from which it sprang, by a quick-
 ened process, for it has been through the fire of the spirit
 of Christ. It falls in ashes, without regard to time. The
 anointed temple of God is sacred, having been through the
 fire it is proof against desecration.

(Matthew xix:24.)

"It is easier for a camel to go through the eye of a needle,

than for a rich man to enter into the kingdom of God,"—said the authoritative teacher.

This suggests the impossible, and it is but one step from the impossible. Not of the riches themselves, for man made not gold, silver, precious stones, or any of the attributes of riches. These were planned for a blessing to man, and *are* to the worshipper of God, but to the worshipper of mammon, they turn a curse. Not that God has cursed the man of riches. "God so loved the world that He gave His only begotten Son for its salvation." Jesus said: (Luke v:32.)

"I came not to call the righteous, but sinners to repentance."

Among all flesh, throughout the world, is no such sinner so dead unto truth as the mammon worshipper—the rich man of to-day, as of all times.

Not among your jails, prisons and asylums is the first sinner of your land, for who shall say how these poor wretches, bad as they seem, have struggled against the crimes for which man incarcerates them? Verily, they sinned "openly" and received their punishment at the hand of man "openly." They are subject to the law of man, and finish in man's law. Who were their mothers and fathers for generations? Where do they sleep, eat and breathe? What thoughts are upon them, even in their mothers' wombs? Yea, more,—what influences are present at the time of conception? The large criminal class is bred

in the most corrupting associations, and is punished by man. But for such Christ came,—they are saved through His power. Another opportunity shall be given them, since justice, mercy and love are attributes of the Supreme, and Christ was born for them, and suffered for them. It is not the lives of these people, but the hearts by which they are judged. Among those lives of darkness there may be one gleam of light,—and if there is one unselfish aspiration of their hearts to vibrate out to the *unseen*, Jesus will call to them though on the gallows, like unto the crucified thief: “Verily, I say unto thee, To-day shalt thou be with me in paradise.” (Luke xxiii:43.)

Suppose not one vibration of unselfish love goes out to God! Then there is no vibration upon which the Son of God—the power of salvation—The Christ—may descend to him. Then, only through a brother’s impressing, can this current be established.

Who shall be held equally responsible with the sinner “lost” by the failure of this opportunity? The Mammon worshiper—who devotes his entire energies to the things of this world.

The mere act of signing cheques for the poor, or any material gift, does not turn one heart among them to God. Give them of the abundance of your wealth, can they not see, you are richer still? Are the poor not supposed to be content with what the rich would scorn? There is not much glory even in the eyes of men, in bestowals of money

from overflowing coffers. Whatever you have little need of, though it be useful to others, is no offering to God.

"A cup of cold water," be that your one gift to the poor, offered in the name of Christ, it will be accepted.

Then say men, "Look at the charities organized throughout the world! Is this not helping the poor?"

Watch those who are living their lives with the poor!" Those who carry the love of God and the salvation of Christ to the needy, will God reward most openly. But He searches the heart. It must be a pure offering. Turned He not from the offerings of gold and silver in the temples, and called the scribes and pharisees who obeyed the commandments, "A race of vipers and hypocrites?"

Has He not warned men sufficiently for their accepting of this truth? No matter what the applause of the world for gifts of charity,—no matter how costly or beautiful the memorial churches be reared to his memory, if man has wronged *one* of his fellow beings, until that wrong is repented, atoned for and washed away, purged in the fire of Christ, will God refuse his offering.

"Cain, where is thy brother?" "Slain Lord, by my hand."

The darkened lives of the poor—breeding by the lack of even material sunlight, without the light of the soul,—crime, filth, disease and all curses of the land,—are the stains of the bespattered blood of Abel, which cries aloud for redress to God.

In a land "flowing with milk and honey,"—namely,

stocked with billions of wealth, and thousands of churches, do the poor starve, literally,—body and soul! Why is all this? Because the curse of Cain is upon man.

Who is Cain? Every one of you who withholds love from your brother, regardless of birth, education, color, nationality and religion.

In the light of reincarnation how absurd is man's notion of rank! How quickly does the hand of death level all rank. Those that rise to life immortal can do so only by the love of Christ—*not* His for you; for He loves you all, but by *your* love for Christ. This is your gate to heaven, and the only one. Seek no other; there is none.

Why should ye not love Christ? In the world, in all its history, where shall you find a character so worthy of love, so easy to love, as Jesus? Bring Him nearer to you, study Him as a man, from the human standpoint, not the divine,—and you will love Him. He is the friend of the poor and the Saviour of the rich; He is the teacher of all.

It was Jesus who "associated with publicans and sinners and attended their feasts." It was Jesus who warned the rich and powerful. It was to all the world He said: "Except ye—become as little children, ye shall not enter into the kingdom of heaven." (Matth. xviii:3.)

The little child holds its arms out to all children. The babe in arms smiles on all babes. So must man regard all men, as of one family. They must love their brothers.

Can love be forced?

How is this love to bloom?

By knowledge of the poor. Rely on no ones ideas of the poor but your own. Study those who come into your lives. All those under you in authority shall you be held responsible for. "They that turn many to righteousness shall shine as the stars forever and ever." (Daniel xii:3.)

Because the world to-day is teeming with thinkers along this line of Truth, asking the help of the unseen in behalf of their efforts to be of use, is no reason why *you* need be idle.

"Many are called, but few chosen."

Many are called, the whole world shall be called, to serve as disciples of Christ. The whole world has been called to be the disciples of Christ. The discipleship means the spreading of the understanding of God. Not empty preaching of dead words, but living thoughts of the Christ, that shall stir all hearts and cause them to vibrate to God. Not forms or ceremonies, tithes or offerings, but *life and love*. These are the offerings of the disciple of Christ. Unless you possess them, can you offer them? Among all your riches what coffer contains love for your neighbor, even like the love for yourself? In what bank have you placed this love, this one ladder to God?

Jesus called many as His disciples; He has ever been calling His disciples; He is still calling His disciples; *He calls you now!*

Will you follow Him to the poor to bless their lives and heal their souls? Will you first give your love to them?

Whom ye love ye will not wrong. If you be one whose coffers are filled with gold, if you love the poor and needy, you shall know how to help them and not injure them in your gifts.

The curse shall fly from riches the moment you are using them as a disciple of Christ. It shall be the greatest of His miracles when the mammon worshipper realizes God to be the Father of all,—clings for his soul's growth to Christ, and lays up for himself treasures in heaven. Then when he is called to the unseen realm shall he leave a heritage of wealth, to bless the poor, and find a heritage of wealth awaiting him in the kingdom of God for the enjoyment of his soul.

Let each man but ask himself but one question—Am I a disciple of Jesus Christ?

If you have heard the voice of Christ and followed, betray Him not. Beware of Judas, who sold his Redeemer for silver! Be not like Peter to deny Him, when the power of world, of mammon, seeks to slay Him, but become as John, the beloved disciple of Love, whose divinity, as that of Jesus, has forced the acknowledgment of mankind.

CHAPTER II.

THE SERMON ON THE MOUNT.

(Matthew v.)

“And seeing the multitudes, he went up in to a mountain: and when he was set, his disciples came unto him,—and he opened his mouth, and taught them.”

In the Sermon on the Mount is the doctrine of Christianity, and there is none other. Let him, who deems himself a Christian, meditate upon the law given in minute detail by the Christ. He, who observes the least of these sayings, is alone, in the eyes of God, a follower of Christ. To him who obeys the ten commandments and leads a righteous life did Jesus, the authoritative teacher, say,—(Matthew v:20)—“Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven.” This is an awful statement. This should cause men to examine themselves. Throughout civilization are churches overflowing with professing Christians,—leading righteous lives,—lives that the finger of man cannot point at with reproof. But does their righteousness exceed the righteousness of the scribes and Pharisees? Is the true spirit of the brotherhood of man evinced in these very churches? Are men leading what they call Christian lives for the glory of God or the praise and money of men? Are the words of the preacher hearkened to for the pleasure of the intellect, or for food for the soul? Does man pray in secret and without ceasing,

or only in church, or as a matter of habit? Did Jesus not say: (Matthew vi:5.) "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But, thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret: and thy Father which seeth in secret shall reward thee openly?"

The prayers of men to God are answered always. Did Jesus not say (Matthew vii:7): "Knock, and it shall be opened unto you?" But petitions for worldly benefits, the bestowal of which would weaken the soul and wrong a brother, never reach the ears of God. Such thoughts have not strength to vibrate to the Spirit and remain hovering in the realm of the flesh, an added evil to be absorbed by the mind of man. The true prayer,—the pleading for the soul life, alive with brotherly love, shall vibrate at once to God, and on the same vibration returns the answer. Unless man is conscious of this reversed vibration, this clear answer to his prayer,—*he has not prayed.*

The evil of hypocrisy is, that man can deceive himself. He may all his days lead what he deems a Christian life, to be born in the unseen with a soul so weak that its life is soon exhausted. It cannot adapt itself to the demands of Spirit life more than sickly children born to the flesh life. They are soon extinguished.

Who then is the true Christian? Only he who lives to the finest minuteness the doctrines of the Sermon on the Mount.

It is the great text-book of Christianity, for it is the text-book for the duties of brotherly love and man's attitude to God.

In it is the reproof to the sinning, the hypocrites,—those who obey the letter of the commandments,—to the envious, the unforgiving, the skeptical, the sensual, the covetous, the miserly. In it is found the reward of the meek, the poor in spirit, the hungry for true righteousness, the merciful, the pure in heart, the peacemakers, the persecuted for the sake of Truth. All these were promised, by God himself when with man in the Flesh, the kingdom of heaven. Those, of whom men make martyrs, does God elevate to the powers of the Spirit.

There is so much in this authoritative sermon. It is the key to the occult; the ladder to God; it is the means of bringing the kingdom of Christ on earth, where it must be established.

Here where the work was begun must it be finished. There is divine justice and mercy in this. Here, where man slew to his belief the Redeemer, will He return in the glory of Heaven, effulgent with the light of eternal life. Here where Jesus Christ suffered for the redemption of man, shall He be filled with the joy of the worship of the redeemed. This justice to Christ and mercy to man spring alike from the divine love of God.

And this God—which is Spirit—men supplicate for material gifts! The mockery of such prayers! All that is beneficial for man to obtain for the body shall be accomplished without prayer.

(Matthew vi:32.)

“For your heavenly Father knoweth that ye have need of all these things.” Ah, could man but realize his heavenly Father knows precisely what he needs. Man cannot conceive it, until he asks this of God. The sorrows, the afflictions, the joys, the success, the powers of the intellect, the talents,—all these are problems for man to solve. He must find God’s meaning for him in them. The earth life is a school and man must learn all he is intended to learn, else will he be kept here. He is not ready to go out to the spirit life until he has learned the problem of the soul on earth. On earth shall he find his immortality, not beyond the grave.

Oh, exclaims man,—“How am I to know if I have obtained my immortality?” Jesus says: “The poor in spirit, the merciful, the pure in heart, the peacemakers and martyrs,”—to these gives He the kingdom of heaven, and the knowledge of God; and unto none others. All men know if they are of these chosen ones. Because time is needed for the attainment, has God given man time. Not one failure decides his soul life. But let man begin to live the Sermon on the Mount, God will provide the time, have no

fear for that. It is by the mercy of God that man is not to reckon the time. One lifetime, or many, it matters not,—only man must so have *lived*—not professed—the life of the believer of Christ, His followers and disciples, that he shall have fulfilled the law.

(Matthew v:48.)

“Be ye * * * perfect, even as your Father which is in Heaven is perfect.”

As Jesus came to teach men how to live so He taught them how to pray; that simple, never failing rule, for prayer, —*In silence and alone.*

Spoken words take the force from thought. Alone with God! the solemnity of it!

Yet if man in the beginning fears to trust to absolute silence for prayer, though in that silence he shall hear the divine Voice, Jesus has given a helping prayer to the trembling soul, not yet in at-one-ment with God. All that man needs is embodied in his prayer—“Our Father which is in Heaven.”

All that man needs for his daily life,—to grow in understanding, is found in the Sermon on the Mount. It is the text-book of Christianity, and there is no Christian, regardless of his calling, who does not observe the rules here laid down by Jesus, in the least of his dealings with his fellow creatures; and in conclusion this explicit sermon is none other than the Law of Jesus.

(Matthew xxii:37.)

“Thou shalt love * * * thy God with all thy heart, with all thy soul, and with all thy mind * * * and * * * thou shalt love thy neighbor as thyself,” for in this same sermon Jesus says: (Matthew v:16) “Let your light so shine before men, that they may see your good works, and glorify your father which is in Heaven.” Let men know that by strength obtained through at-one-ment with God, from ceaseless, silent prayer, you render your good works—the accomplishment of a true life,—to the glory of God’s help. For man knows without help he shall sin and wrong his fellow men. Every injury man inflicts upon his brother, he inflicts upon his own soul. With every wound to the hearts and bodies about him is he causing his soul to bleed. By forgiving his brother, is his own sin forgiven, for when man blots his brother’s wrongs from his mind’s memory, do his own wrongs to man fade from his soul’s memory. (Matthew vii:2.) “With what measure ye mete, it shall be measured to you again.” If you do not wish your soul to be judged after death or before, judge not your brother, but meet him with the life-giving love of God.

Oh, man, love all your brothers. All created by God are your brothers. When man lives for all that lives, then is his life an offering to God and a glory to Christ, since he has shown the way. He has uncovered the gate by which man must enter upon this life. He has said it was

"straight" and "narrow is the path leading to it," so that "few there be who find it." Yet all shall find it—they cannot help it, if they will study the Sermon on the Mount, and daily meditate upon its words. "In their closets when they are alone" must they pray to God, leaving all the cares of the world life out, only imploring for illumination to come to the soul. When it comes shall the problem of the present incarnation be solved. It shall come, for Jesus said to those at his gate: (Matthew vii:7): "Ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened." Jesus, the great law giver has so declared. He will fulfill his law—the Truth cannot lie.

Ask the God of the Universe, in Christ's name for spiritual illumination; ask alone,—in meditation, in silence and perseveringly; for, "pray without ceasing" and the Light will descend, not only to illumine the meaning of the Scriptures, and for a help in developing brotherly love, but as the whole body shall be full of Light, your light, as "A city set on an hill, cannot be hid" (Matthew v:14), but shall shine in the darkness of the lives about you, inspiring brothers with courage to turn to God. When by your example, more than your words, you have kindled faith in Christ and love for God, *your* soul shall shine "as the stars forever and ever."

(Daniel xii:3.)

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

CHAPTER III.

THE MIRACLES OF JESUS.

(Matthew viii:27.)

"But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?"

The stress which has been laid upon the many and daily so called miracles that were performed by Jesus, has been unwarranted. To those in understanding of the laws of nature no miracle has ever been performed. Jesus, the great master of nature, was only such because He obeyed all the laws of nature.

Nature surrenders most graciously to her master, but he alone is her master who is her humble obedient servant; him who doeth all her bidding will she reward with the knowledge of the higher laws to which even the wind and the sea must be subservient.

To the scientific mind this should be simple reasoning. All the primary laws are recognized to be subservient to some higher law,—else could not birds fly, balloons ascend, animals swim, ships float,—else would locomotion under any circumstances be impossible. The ignorant must always marvel at the feats of knowledge or science. If, in the

performing of such feats, one iota of law be broken, at that instant will nature master man, and he sink into the slave, and pay the penalty of the broken law to the "last farthing," or possibility.

No matter where the knowledge of man lodges in his body, it comes by discipline alone. Some have gifts in one direction,—some another, but all talents demand development, and the genius is he, who is indeed hearkening to genius; it is he who ceases to imitate his fellows, and retires to the solitude of meditation, there alone, sending into the unseen the vibrations of his longing. Whatever it is—when these vibrations are powerful enough to reach the great realm of ideas, then upon these vibrations returns the knowledge he seeks, whether it be music, color, form, emotion, philosophy or science. When man, first by his longing and perseverance, then by breathing and concentration, is absorbed in his longing, then shall the longing absorb the ideas of his longing from the realm in which it is lodged. Here man obtains knowledge not found in books. Here man first learns the law for which he is seeking, and finding the law, if he obey it, it will soon make him its master, and of all laws under it. The higher the law thus obtained, the more power to man is given. So are all miracles performed, and in no other way.

Miracles of nature are small evidence of spirituality, for the laws governing them are but natural laws. They belong still to material nature, and are still physical.

Spiritual law cannot be perverted, or be ever used to harm a living creature. The attempt to so do, shall destroy the would be operator; but physical laws, no matter how high, even the highest, are only laws of the earth and can be used for good and evil as are all the forces of man.

Man on this prominence is a being of extreme power, and could work the world's destruction,—therefore the knowledge of these higher laws, or miracle workings, as they are called, must rest but within the grasp of those who have first conquered the self-love, subdued the animal instinct, developed the soul,—where breasts throb with good will to men, and who use their power for the good of man and the glory of God, never to be tempted of Satan by the gratification of self.

On this globe are many beings of advanced understanding, of different grades. These laws of nature are at times termed psychic, but no matter what their grade, they are physical—whether trivial or mighty.

The control of these laws effect not the growth of the soul. Only the one law can reach soul life,—the law of Christ—Love. Love, the great law from the beginning, which hath no end.

So is the miraculous taken from the miracles of Jesus. Nor is the performing them relegated alone to His powers. Moses and all the prophets, and many others, wrought miracles to the ignorant in lesser degree.

The world is teeming with what seems the miraculous

to-day. But the greater the knowledge and the broader the understanding of God, the more do these masters of nature retire to the heart of nature. The more love for the world, the readier do these masters renounce it, knowing that the greatest service to man shall come of the fruit of their meditation. The understanding of God's love for the world can be spread the wider, when it is most perfectly conceived by those who have in their personality forsaken the world. These are the masters who have kept this knowledge of the highest of nature's laws for the world, when it was forgotten by the teachers of Christianity.

Why was it forgotten?

The apostles of Jesus Christ performed the miracles. They not only preached the gospel, but fulfilled the accompanying charge,—they healed the sick, they cast out devils and raised the dead.

As long as man was free from the desire for temporal power he retained these gifts. But as all who are seeking the higher life to-day know, and there are many, almost without number,—is the law most clear, that temporal power—aggrandizement of self in any way, is a wall that will shut out the least ray of spiritual light. And be these attainments but one degree below the spiritual they require patience, and the mastery of the flesh. They can only be obtained by obeying the law. The flesh must be first conquered ere it is master.

It is a sad fact for the world that all high attainments

of man can be prostituted. Only the Spirit is God like, for it alone is God. All under can fall, and the higher the eminence the lower the fall. To such as have obtained powers out of the so-called ordinary, shall the devil at once appear as he did to Jesus, "Cast thyself down from the temple," and the one safeguard or talisman against this temptation is Jesus' reply,—“It is written, thou shalt not tempt the Lord thy God.” Thus is great power gone from Christian churches.

If the law of the Christ was obeyed, "Love thy neighbor as thyself," they would regard all the miracle or phenomenon workers of this day as their brothers. They would open their hearts to them and take them in, they would learn the law and the control of it, before they decried it as coming from Satan. For so spake the scribes and Pharisees of old.

(Mark iii:22.)

"And the scribes, which came down from Jerusalem, said, He hath Beelzebub and by the prince of devils casteth he out devils. And he called them unto him and said, * * how can Satan cast out Satan"?

In these days the great teachers of the Truth should have the understanding of these laws.

Jesus taught them and so must they be without sin. He freely taught the control of these laws to His disciples, and they performed the works to bless mankind. For the teachings of Christ were more than the method of preach-

ing,—His life was a demonstration of His doctrines. So must the *lives*, not the sermons, of all true disciples of Christ be.

These blessings were ordained in love for the world and should not be withheld. It is the work of the disciples to follow in the footsteps of Jesus, and He said: (Luke vii.) "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." This is Jesus' own estimation of Christianity, or of the presence of the Christ, and Jesus said, "I am always with you." The Christ spirit has never left the world, else would not the apostles have wrought their miracles after the Ascension.

And why did Jesus not explain these laws to all? He taught the multitudes in the parables. Jesus made this clear in the parable of "The Sower." (Mark iv.)

Until men fully have the love for all mankind in their hearts, they must not receive the great gifts,—else may they turn into a curse.

The knowledge of miracle laws left the churches when men ceased to recognize Universal Brotherhood. When even the Christian churches returned to form, intellect, and temporal power, as the Jewish church in the days of Jesus, then receded the Light of understanding. When the love for men subsided then did the persecution come from the church instead of being raised against it, as with the early

teachers, and when the sword was flourished, dripping with a brother's blood, in the name of Christ, then was darkness indeed, within that church.

For has not Jesus said: "It is not sacrifice, but mercy"? Mercy is God's attitude to sinners, and mercy must be every man's attitude to his fellow creatures, for it was the attitude and doctrine of Jesus.

Jesus was only electrical or destroying to sin and Satan. He never confounded sin with the sinner, and this is the Christliness of Jesus. Positive, relentless to evil always, he loved in mercy and compassion the evildoer.

He came for this mission to save sinners. All his teachings are mercy for the sinners, but relentless destruction to sin.

Sin might be called a bad principle—the principle of wrong doing are all people justified in crying down, for it is none of God's, and should be none of man's; but the sinner, no matter how base he be, is man's brother. Men are not to judge their brothers. Their forgiveness should go to "seventy times seven." Remember the last deed of Jesus, even on His cross, amidst agony, was the merciful remembrance of the sinful man, suffering the law's penalty, beside Him, in opening for him the door of the kingdom of heaven.

Thus the statement that the miracles of Jesus are the heritage of all, does not detract in the finest from the divinity of Jesus;—on the contrary, He is still the miracle

worker of the world. The exercise of love and mercy, which His miracles show, is an added proof of the God-love, which He embodied. That man has the power within himself to be developed for phenomena, is not a detraction from the divinity of Jesus, but an added proof of the divinity of man.

And let no man fear the sin of blasphemy for himself in this,—Jesus has said: (John xiv.) “Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do.”

Man, God-created and in His image, can only be Spirit, the same substance as the Creator, so must be divine if God be divine.

The accomplishments of men ascend the scale with the rapidity of thought when done in the understanding of man’s divinity. More of this shall be said.

How can man obtain the power of miracle working?

Jesus is the safest way. Ever is He the authoritative teacher. Nor did Jesus perform the miracles until He had full understanding of God’s being—was at-one-ment with God, and had mastered the devil. So man should not seek the gifts obtained by the study of the occult, until he has first found God. First knows his God—vibrates to Him with the longing of his being for consciousness of God; then from that understanding of God springs faith in the Christ,—man becomes His follower, and passes the shadow of the threshold,—evil—take it what form it may. When

the love for God fills man's heart, and his body is the sanctified temple, is no thought of self-love left, and the desire to be *of use* is established. When man feels himself but desiring to glorify God in his works and serve his fellow men shall he suddenly discover that in seeking and finding the knowledge of God has all other knowledge come. Then in the true sense shall he bless the world with his knowledge. Then shall he understandingly give gifts to his brother. These gifts shall bless the recipient.

If sought for for themselves, if obtained before at-onement with God, and used for any motive save brotherly love, they turn a curse. To him who uses these laws, even in the name of Christ, without God-love and brotherly love shall Jesus say: (Luke xiii.) "I tell you, I know you not, whence ye are: depart from me all ye workers of iniquity."

The knowledge and the law have been kept in the world until the world was ready to receive them. After the first enthusiasm the churches went to sleep. In the centuries of darkness and distortion of the Truth, which followed, was the Christliness of Christianity asleep in the Christian, but the latent germ has been growing until now when its time of fruition is come.

Jesus said:

(Matthew xxiv.)

When the tree * * * "putteth forth leaves ye know the summer is nigh." This is literal. The buds of brotherly love are being put forth—hearts again turn toward

God—the flower shall burst forth in its beauty, and when this flower blooms in every heart, shall God's will be done on earth, for flowers turn naturally toward the sun. The sun is the emblem of God—the Source of Life, Light. It is the Center. So to God will man turn in worship—in full understanding, without sin or sorrow,—a radiant being—a ray of the Sun.

CHAPTER IV.

THE FEAST OF THE PASSOVER.

(Matthew xxiii:37.)

“O, Jerusalem, Jerusalem, thou that killest the prophets,
 “and stonest them which are sent unto thee, how often
 “would I have gathered thy children together, even as a
 “hen gathereth her chickens under her wings, and ye would
 “not! Behold, your house is left unto you desolate. For
 “I say unto you, Ye shall not see me henceforth, till ye
 “shall say, Blessed is he that cometh in the name of the
 “Lord.”

(Matthew xxvi.)

“Ye know that after two days is the feast of the passover,
 and the son of man is betrayed to be crucified.”

Now was the time at hand when the great sacrifice of Love was to be made for the world, for the world demanded the proof of Christ.

Since Jesus had entered upon His mission had He not only

mastered and slain sin, leaving it a shadow of naught,—but He had demonstrated this with every preaching of the “gospel of the poor.” He not only brought the saving law of love to the world, but He lived the law,—He *was* the law. He scattered His blessings to man freely wherever He went—yet only where faith was ready to receive them. For men had better suffer for the afflictions of their bodies than the afflictions of their souls. Every one who asked received, and His ready, merciful and loving compliance inspired more trembling sinners with courage to approach Him. None did He refuse, and none will the Christ ever refuse, no matter how great the sin. If the bleeding heart will turn to Him, never shall come the words of death to the anguished sinner—“Depart, I know ye not,”—but ever—“According to thy faith be it unto thee.” When these merciful words are heard by the sorrowing sinner, shall he know his Redeemer liveth, for the evidence of Christ’s merciful power to conquer sin shall return to his heart, and he shall feel himself forgiven. A forgiven sinner freed of the burden of sin! What burden so heavy?

The Saviour inflicts no like burdens, nor is the crucifixion of the flesh, which Jesus demands, wrought in such pain, as the anguish imposed by sin, which is ever cruel and ever a deceiver, for the pleasure of sin, however alluring, is of the moment, to fade forever,—but the anguish abides.

A forgiven sinner should delight in the forgiving of all

sinners. Jesus so freely bestowed His love, teaching all men to love. Yet even such were the hearts of the men whom, He came to redeem, that they demanded the fullest proof of love His heart could evidence.

The Christ and the Jesus were one, but before the Crucifixion did the flesh of Jesus dominate, because so loving was God that He wished to suffer, so that He could teach His children the meaning of suffering, for only in the flesh of Jesus could God suffer,—for the Spirit, knowing no sin, feels no pain.

Therefore, when the Pharisees and Sadducees demanded the proof that Jesus was the Son of God, He answered (John II: 19): "Destroy this temple, and in three days will I raise it up." (John II: 21.) "But he spake of the temple of his body."

The true temple of God is always the body. What temple so holy as the body of Christ? The holy temple, pure and undefiled, filled with the light of God, surrendered itself to the demands of sinning man. Man must know that the body of Jesus was dead,—as but by its being slain by man would they, of little and no faith, believe,—when it rose in three days again from the dead.

God gave Himself in the Christ freely in the hands of man, and abided by man's decision. But the flesh of Jesus, born of Mary, was weak and suffered,—as Jesus is the one great Teacher, to show all flesh the lessons and reward of suffering for truth's sake.

Jesus delivered Himself unto men, that they might prove Him God, and love Him, for love is the law.

Had the Christ not been the God,—had the Son not been one with the Father,—the delivering of the Son to man would have rendered the Christ greater than God, for He would have evinced more love.

The Christ is God, for as in “the Conception,”—that vibration of God, which is Love,—that which is Mercy, that which is Salvation,—is the Christ. These attributes blended in the Father, became distinct in the Son.

(John iii:16.)

“For God so loved the world, that he gave his only “begotten Son, that whosoever believeth in him should “not perish, but have everlasting life.”

“For God sent not his son into the world to condemn “the world, but that the world through him might be “saved.”

Yet in doing so He gave Himself, for He gave all of Himself, which was needed for the world’s salvation. God, the One of the Universe, cannot be conceived by man. Only so much of God will come to man’s understanding as he has gained the power for understanding.

All men have been freely given the means of receiving these vibrations of God called the Christ, for the embodied Christ or Jesus has taught man the way. Take up His yoke and follow Him. It will lead to God; The abode of God is Eternity, and Eternity is Immortality.

Thus did the Redeemer foresee the necessity for the Crucifixion for *man*. All doubters demanded it,—the Jewish Church demanded it, and He spake to the twelve: “Ye “know that after two days is the feast of the passover, and “the son of man is to be betrayed to be crucified.”

As the Christ came to save the world, He came to destroy sin. He destroyed sin in the wilderness, but the proof of this was necessary for man. He destroyed sickness in that He healed; He destroyed sin, in that He forgave it, and He destroyed the idea of sacrifice in the temple, in that He preached “mercy and not sacrifice.”

No word of Jesus but was demonstrated in action. He preached against approaching the altar of the temple with a gift to the Lord, and an unforgiven brother without. “First be reconciled unto thy brother, then offer thy gift “to God.”

This His word. His action was the scourging of the money lenders from the temple, saying,—(Mark xi) “Is it “not written, My house shall be called of all nations the “house of prayer? but ye have made it a den of thieves:”

The electrical force of the Christ in scourging and driving the mammon servers from the temple is but an emblem of the power of the electrical force of Christ to scourge the true temple of God—the body. By invoking His name shall He drive out all evil thoughts. The scourging is the purifying of the body, free, leaving it holy for God to abide in.

Hate, envy, malice, all manner of selfishness, shall Christ drive from the body by his electrical force. No evil can withstand it—even as this same force drove the money changers from the temple of Jerusalem. There is no form of sin, which Jesus so strongly and frequently denounced as hypocrisy. This He ever cried would merit destruction.

But men were slow to believe in the power of the Christ to destroy. When Jesus was an hungered and wished for food He beheld a fig tree, and it being the season of figs, He blasted the tree, for that it brought forth no fruit. The great law of use was ever regarded by Jesus. All that which was useless must be destroyed.

(Matthew xxi.)

The fig tree was the emblem of hypocrisy. It had flourished and was like the true tree in appearance, save it bore no fruit to feed the hungry, though the season was ripe.

So with all religions of form, the letter without the love of God which is the salvation of the soul, and the love for brother, which is the fruit thereof.

All religions and creeds shall Christ blast as the fig tree unless they fruit in season, to feed love to mankind. "By their works ye shall know them."

To the followers of Christ, the servant of mankind, comes the magnetic current of Christ—of life. But upon the hypocrite, preaching without living, falls the electrical current, blasting evil out of existence.

Fear not this blasting of the fruitless tree. Come to

Christ now, while ye are still in school, still here to learn and ask Him to shatter all uselessness of the body. Let Him blast the evil, for that which is left shall be true merit—a genuine tree, which will bear the fruit of brotherly love for hungry hearts.

Thus was the career of the sin destroyer ended, saving the last act—the Crucifixion of the flesh. Upon this did Jesus enter in knowledge—it was not forced upon Him unawares.

The Crucifixion was begun with the observing of the Passover, and the follower of the Cross, in his crucifixion of the flesh, or self-love, should begin with the remembrance of Jesus, when He brake the bread and poured the wine.

(Matthew xxvi.)

“Jesus took bread and blessed it, and brake it, and gave it to His disciples and said, Take, eat,—this is my body.

“And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

“For this is my blood of the new testament which is shed for many for the remission of sins.”

In mercy gave Jesus His body to be broken and His blood to be shed for the remission of sins, that men might have the evidence of His God-love for man, and long for repentance,—freedom from the poison of sin.

Those following the Crucifixion, the disciples of Christ to-day, and every true Christian must be a disciple, and he

is the greatest who is the least,—the servant ministering to his brother's wants,—should begin the mastership of self and selfishness with a thankful remembrance of the life of Jesus, and come to His altar to be made one with Christ by the partaking of His body and blood.

This mystic ceremony of Jesus is the emblem of the baptism by fire, and regeneration. The purged body, pure and holy, sin being burned away, partakes the leaven of the Christ. "A little leaven will leaven the whole loaf,"—and even a little love for the Christ will save the body from the death of sin.

The ceremony of the bread and wine, as a form, is acceptable to God, in so long as it serves as *the means for concentration of the mind,—the bestilling of the senses*, that the soul may partake of the spirit of Christ.

Let none approach the altar save with pure hearts, and love for all mankind. "First be reconciled unto thy brother, then offer thy gift."

First forgive thy brother, child of God, then ask for the leaven of Christ. Christ, the brother in love, will only see His brother in those, who love all that live.

Ask for the leaven of the Christ, partake of it gratefully into your being, for it is the leaven that shall raise your body from the death of sin unto eternal life.

"Beware of the leaven of the Pharisees and Sadducees" said Jesus. In modern words, beware of the influence of hypocrisy. Love and forgive, you are forgiven and loved.

And when the inner meaning of the partaking of the body and blood of Jesus is felt by man and received in thankful remembrance, will the sting of martyrdom disappear; for in mercy Jesus let His blood be shed.

When the body and soul of man are raised by the leaven of the Bread of the world, then the anguish of the crucifixion of his flesh is gone, and his pilgrimage or schooling on earth is as joyous as the flight of an angel to God.

CHAPTER V.

GETHSEMANE.

(Luke xxii:40.)

"Pray that ye enter not into temptation."

(Luke xxii:42.)

"Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done."

Gethsemane is the threshold—the realm of darkness, to the soul pressing on to God. It is here that the cup of the Christ is offered him to drink, and he must drain it ere he can open the doors of his soul to God.

To every follower of Christ, to every student of the occult, comes a long night of Gethsemane. A night in which the weakness of the flesh is laid bare. A night when the test of man's love for God is made. Here he realizes what is before him, and though he tremble, to reach God, he must proceed by the one path of God's choosing—the path trod by Jesus.

Press the "Violet Cup" to your lips, and drink ye all of it. It is the "Violet Cup" in that it is the cup of Christ, and in that, he who drains it, does so in the demand of sin. It is the last penalty to sin.

The vibrations of pure love's sacrifice are violet.

When the cup is drained, then is man one with God—the perfected Ray—the image of the Beam of Love. That vibration of the Love Beam, coming from the Center of the Universe—the Spiritual Sun, or God, which can slay all self, for the good of man,—is violet.

Such is the Christ, and His cup is called the Violet Cup. It is a bitter cup. The strength to drink it comes only from prayer to God. This cup of pure love's sacrifice, even for a sinning world, was more than drunk by Jesus Christ—it was drained.

Even in the hour when the Christ was glorified by the near fulfillment of His mission of salvation, did the body of Jesus suffer such agony that "His sweat was, as it were, great drops of blood falling down to the ground." (Luke xxii:44.)

The readiness to suffer for mankind could not lessen the pain. Jesus needed to suffer. The penalty of sin, was, and is, suffering. This, Jesus had learned on earth,—all sinners must suffer. And in that violet cup was the sum of the suffering of the world. It was the blood of the crushed hearts of men. So bitter was it, that the lips of Jesus faltered.

There is no record of the Christ's which so portrays the humanity of His being,—the presence of flesh laws, fears and weaknesses, as this night in Gethsemane. It is the beginning of the climax in the life of Jesus. There was but one phase of sin left for Him to experience, and that was on the Cross.*

The Crucifixion, and all that preceded His last cries, were in the cup He drained in Gethsemane. Jesus was conscious of the more than physical torture, for He shrank not from that. It was the mental anguish of sinners He battled. The tears of broken hearts must be filtered through his being. All that men suffered, had ever suffered, could ever suffer, this, must Jesus suffer. For left He one unfelt anguish, to that soul, He could not point the way to God.

This is the agony of the Violet Cup, and Jesus prayed earnestly for strength to drain it. Jesus Christ could not fail in this, else all men would fail. For this, he prayed: "Father, thy will, not mine, be done."

The will of the Christ was God's, being God. But the flesh alone would experience the agony, and it needed the Christ strength to sustain it.

The strength came by prayer and meditation, for voluntarily did Jesus surrender Himself to man. Never during the degradation, mockery, and anguish once to falter. In

*See Book II., Chap. VII.

Gethsemane He placed the cup to His lips, pausing not in the drinking until His cry echoed to heaven, "It is finished."

Those three whom Jesus took with him, to learn the lesson of suffering, for man amidst all this trial slept,—Jesus aroused, saying: "Pray that ye enter not into temptation." Indeed must man pray, that no temptation shall ever soothe him to sleep in his night of Gethsemane. When the night comes let man be ready, all his being alert to the meaning, whatever the cup he is offered, that he may drain it, obeying Christ's commandment, "Drink ye all of this."

The cup offered man shall vary, for his cup contains but the agony of his sins,—no matter how remote, forgotten, or in what existence committed. Its mystic truth is twofold. It is the suffering of sin, and the sacrifice of the flesh for the good of the world. Henceforth man will live in the world, for it, not of it.

In the hour of Gethsemane is little idea of reward present. In draining the cup is the taste of bitterness with man. But the violet cup and Easter morning are short apart. The gladness of that grand day shall follow and the help of Christ is pledged. He will lighten the burden; He has trod the path, and man need but to follow. He cannot mistake the way, for the violet cup will go before him, when he has prayed that he enter not into temptation. Man shall see it, and as to Jesus, will an angel from heaven come to comfort and strengthen him.

The trial of man is not the trial of Jesus, for Jesus' cup was universal. But whatever bitterness the body must taste ere the soul is free, that must man freely drink of, and man, having passed through this suffering of sin, can turn to his brother as guide and lover.

Man who has drained the violet cup, is superior to the suffering he shall meet on his pilgrimage of love, in a world overflowing with suffering. There can be no true sympathy for the suffering of others until man has himself suffered. Yet amidst it must he perceive the vibration of Christ, "that vibration of violet to permeate all darkness."

Man is the angel of his brother, when through his own sufferings, he has gained the light to guide his sinning brother to God, in his darkest hour.

Have no fear,—you shall survive for an instrument of powerful use. Rely on the Christ, and pray for His strength. His strength is more than sufficient. It has stood the test of all the agony sin can inflict. Let man but say,—“Father, thy will,” the will of the spirit, which is strong,—“not my will,”—the will of the flesh, which is weak,—“be done.”

Remember the weakness of the flesh, and pray for help,—else like Peter, through sleeping, when Jesus called him, you may not have gained the strength for the hour of temptation. What the temptation is, man cannot foresee, but “watch and pray” against it. For though repentance shall re-unite to God, bitter are the tears which must first be

shed—bitter far than the draught from Gethsemane's Violet Cup.

CHAPTER VI.

THE BETRAYAL AND TRIAL OF JESUS.

(Luke xxii:48.)

"But Jesus said unto him, Judas, betrayest thou the son
"of man with a kiss?"

(Luke xxiii:10.)

"And the chief priests and scribes stood and vehemently
"accused him."

11. "And Herod with his men of war set him at naught,
and mocked him."

21. "But they cried, saying, Crucify him."

24. "And Pilate gave sentence that it should be as they
required."

Thus was the Cup drained, but not the gall of betrayers, accusers, judges, of the days of Jesus was in that cup,—in it was the bitterness of the betrayers, accusers, and judges of the centuries that followed. The bitterness of the ages was distilled in that cup.

Men to day, familiar with the trial and Crucifixion of the King of the Jews, must cease to shrink from the horror of those days, and view the horror of the days in which they live.

Nor is man to judge his neighbor's cry of "Crucify

him." In mercy he is to be patient in leading him to the
RISEN CHRIST.

Pontius Pilate, though the Procurator, who scourged and delivered the world's Redeemer to be crucified, was still of that world, which the Christ sought to redeem. He is man's brother, and Jesus' command is—"Judge not, that ye be not judged."

All those who crucified Jesus, and Judas, the betrayer, are the brothers of man. Man must first be reconciled to his brother, and then offer his gift to God. Only love from men to the slayers of Jesus is asked,—only love to Judas, who in remorse, ended his days ere his Master died. Leave him to God, and in mercy do so, *for the thoughts of men travel far in the unseen*. The God of love, who pardoneth Peter and the deserting disciples in the hour of His capture, may have shown mercy to the anguished, remorseful soul of Judas. Man may hope it, for there is many a Judas.

The Christian who comes forward, the name of Christ on his lips, and treachery to his brother in his heart, using the cloak of his church or religion, the more to deceive, is even a Judas. Yet even such is man's brother.

Pluck not the "mote from thy brother's eye." Condemn and persecute no man howe'er he seem to be slaying his Christ or his soul. Forbear and persist in love. Ye know not the end. Let God's mercy alone be his judge. But "cast the beam from out thine own eye." Beware of yourself.

Are you a Pilate, trying to free yourself from the responsibility of your soul, or your brother's life? Beware lest the Christ say to you,—“Thou deliveredst me to be crucified,—to thee I am dead,—without Me thou must die.”

Are you the Herod who will not think; condemning the Christ through inertia and lack of investigation? Beware lest the dread word come from Christ—“Ye couldst have saved me Herod, yet let ye me be slain! I know you not.”

Are you of the mob crying “Crucify him,” simply because your influence is such? Leave the mob, cry bravely—This is the Christ and God.

Are you of the scribes and Pharisees, the hypocrites, the worshippers of ritualism? Is your religion form, or Christ—letter or spirit—church or God? *Is your life moral or spiritual?* This is the great question—for even did the scribes and Pharisees worship in the temple dedicated to God, and yet bore they witness against the living God. If you are conscious of the presence of God's spirit and know your powers, bestowed by Christ, and use them to glorify God and serve the world, have no fear, else may the word come—Ye never knew me—never loved me, and without love, how can I save?

But last of all,—Are you a Judas, seeking to slay your brother, to injure him, to rob, to cheat, to slander him, while offering your lips to Christ? You betray your Christ in that moment, even with the kiss upon your lips. For Christ abides in man—He has said it—(John xiv:23.) “If

"a man love me, he will keep my words: and my Father
"will love him, and we will come unto him and make our
"abode with him."

Man is not to judge his brother, but in love regard him one with Christ, for in seeking to betray his brother, he always betrays his Master and Redeemer, as man can but testify for the Christ in the evidence of his life. "Love ye one another" said Jesus.

(John xiii:34.)

"A new commandment I give unto you, That ye love
"one another; as I have loved you, that ye also love one
"another.

"By this shall all men know that ye are my disciples, if
"ye have love to one another."

The universal brotherhood of man is then the evidence of the discipleship of Christ, and the man, disciple though he be regarded, who fails to realize the universality of man's brotherhood, is called JUDAS ISCARIOT. Beware lest you be he.

The brotherhood of man includes all—of all climes and times. Regard in love and mercy those that slew the body of Jesus. Leave them to the wisdom of God; of you, this same God demands forgiveness for the present, past and future.

Jesus Christ died for sinners. He can rise from the grave only to forgiving hearts. In your hour of the trial, call not

"Crucify," but plead for your brother's soul. Thus only can your soul become one with God and Christ.

Merciful words have been of late written of Judas Iscariot to man. Such words are evidence that the writer is far on the path to Light.

CHAPTER VII.

THE CRUCIFIXION. THE SEVEN UTTERANCES OF THE CROSS.

(John x:17.)

"Therefore doth my father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. "I have the power to lay it down, and I have the power "to take it again."

THE SEVEN UTTERANCES OF THE CROSS.

(Luke xxiii:34.)

1. "Father, forgive them; for they know not what they do."

(John xix:26-27.)

2. "Woman, behold thy son!" "Behold thy mother!"

(Luke xxiii:43.)

3. "Verily, I say unto thee, To-day shalt thou be with me in paradise."

(John xix:28.)

4. "I thirst."

(Mark xv:34.)

5. "My God—my God, why hast thou forsaken me?"

(John xix:30.)

6. "It is finished."

(Luke xxiii:46.)

7. "Father, into thy hands I commend my spirit."

At last the dread hour of the divine tragedy approached. The anguish of the angels! The memory of the Crucifixion shall ever be fraught with agony to all children of God.

When the understanding of God is quickened, more developed, then shall man hear the wail of Calvary.

(Luke xxiii:28.)

"Daughters of Jerusalem, weep not for me, but weep
"for yourselves, and for your children!"

Man had fallen to those depths of sin, in which not only did he separate himself from God, defiant in his own strength, but was so deadened to soul life and spiritual light, that when God came to him embodied, grand, noble, loving, mighty, merciful,—in envy, he slew Him.

A man, such as had never walked the earth, a man of beauty for the eye, music for the ear, majesty for the great, love for the sinning, gentleness for the humble, and mercy for all. Such a man as out-ranked all men. The physical entity of Christ was the crown of nature. It was perfection. Such was Jesus, the teacher and lover of mankind. A creation to satisfy all man's longings. An ideal

far beyond mental comprehension, or the yearnings of lonely hearts. Such was the human Jesus, and the light which shone through the window of His soul, was God. His Spirit was the conscious universal Spirit.

Man needs to gain this consciousness.

The soul of man is that skill which he cultivates by the use of spiritual laws. This skill, like all skill, grows mightier and defter with use. Without constant use it weakens. Man's soul is his spiritual power obtained by control of God's law, the great law of Love, but *the soul of Jesus* was the power of the law in its breadth, depth and length.

The laws of God never cease to operate for a moment,—they never die, yet the idea of death is ever present in the seen creation, as it is ever absent in the unseen. To this death, the monster phantom of the world, must the Christ deliver himself to show man it was but an effect of sin,—a horror sin had invoked, and man believed in, letting it paralyze his faculties and his conscience.

The physical death has the added ghastliness of being the symbol of the second death,—the triumph of sin,—the death of the soul, leaving the spirit to go unclothed to God, without individuality. Never confound the Spirit with the soul.

Man feared the hand of death, and Jesus must pass through the experience of death, to demonstrate its weakness to man. Only life after death could prove the nothingness of death.

Jesus laid his life down in order to rise from the dead. It was Jesus, the authoritative teacher who must die, to teach men the reality of the resurrection.

As man's teacher his death was such, that had the life of Jesus been confined to the utterances of the Cross, these words alone would have wrought salvation, for worlds of sinners. The Crucifixion is indeed the "death" of a God,—the last thoughts evoked from the mind of the body of Christ. Physically dying, there came from the parched lips loving words for His crucifiers.

From the Cross of Calvary sprang forth the vibration to God of life for the world,—the world He had come to save.

The Christliness of the *Seven utterances* of the dying Jesus lies in that they emanate from the physical mind of Jesus. The death of Jesus was as human as ever death of man. From His heart vibrated to the *unseen* the currents of love He had come to establish. His last breath was forgiveness for sinners, one and all.

"Father, forgive them, for they know not what they do."

This prayer of the dying Jesus for the forgiveness of the Crucifixion, is the means of man's forgiveness of it. This prayer of the dying Jesus proves him the Christ. He forgave the world, he so saved the world, and the Christ came to save the world.

"Woman, behold thy son!" "Behold thy mother!"

Mary, the pure, physical mother, was guarded from the world by the grand disciple, John, the beloved. Beloved, for that he loved. Great was the reward of each, and so will ever the Redeemer reward his instruments and disciples. He will bring them *in contact* after their baptism of fire.

“Verily, I say unto thee, To-day shalt thou be with me in paradise.”

The comfort of this message for dying sinners, that even at the last hour their prayers shall be heard. If the prayer is true, if it springs from the heart and not the head, it shall vibrate straight to Christ and He will always answer it. He who has heard his Saviour’s voice must be with Him in Paradise.

“I thirst.”

Now Jesus entered upon the close of His mission; now drained He the dregs of the Cup of Gethsemane,—the death, by sin, of the physical body.

Sinless, the body of Jesus died the death of sin, to understand the death by sin, and so save man from the second death by sin, the death of the soul, from which there is no resurrection. All death comes by sin. There is none other, and Jesus Christ died to save sinners from death, that they might learn the lesson of death from His experience. They should see Him die and rise again from the dead. But only the physical could die. The death of the soul could not come to Jesus, for His soul was God; God

is Life, and Life cannot die. But Jesus died the most cruel death sin could inflict. He not only suffered one of sin's agonies, but all,—so in dying, the blackest phantom sin could summon was invoked for Jesus.

The first effect of sin was the separating of man from God, forgetting the presence of his Spirit, and in this phase of sin did Jesus die. Separated from God! Alone at the last,—forgetting His powers, His Spirit, His Christhood, His God. *Alone* in the dark, in the black depths of sin He died.

First came the torture for the physical, and as the fires of pain swept through His body He cried: "I thirst." But this agony was superseded by the separation from the source of Life—God. Had Jesus not surrendered Himself to this phase of sin, voluntarily,—forgetting His at-one-ment with God, He could not have died. When memory of the Christ, of God, passed from the mind of Jesus, he cried in a loud voice: "My God—my God, why hast thou forsaken me?"

This is the meaning of that terrible cry. Had man not persistently found pleasure in sin, persistently been disobedient to God, this cry of Jesus' could not echo in his ears.

Man's sin killed Jesus, and may man determine that the Resurrection of the Christ shall be a verity to him as is the Crucifixion, else in darkness, deaf to the glad voice of the "Risen Christ," shall ring alone the dying cry of Jesus—"My God—my God, why hast thou forsaken me?"

Words of anguish only to be hushed by the joyous cry of the soul—"He is risen!"

"It is finished."

The selfless life of torture, endured for the teaching of the world; the work of making Himself beloved by a loveless people,—It is finished. The current between the seen and unseen is established. It is finished. The mission of Christ was finished. The body of Jesus could die, its work was finished. The physical conception of Christ passed from earth. It was finished.

But the Spirit of Christ did Jesus commend to the Source of Life.

"Father, into thy hands do I commend my spirit."

The Christ and the Jesus separated. The Christ to go to the unseen, the Jesus, individualized by his high faculties and spiritual attainments, to enter the depths of despair,—there, alone, for the second time to again find God and so slay the last remnant of sin,—to come again in life, after death, to declare and prove,—"Grave, where is thy victory—

"Death, where is thy sting?"

This is the Crucifixion of Jesus.

Man, following in the path of Jesus, shall ever find himself at the foot of the cross, a prisoner in the bonds of sin. But this helplessness shall soon pass into mighty power, if the vibration of his prayer to God be the one taught by Jesus:

"Father, thy will, not mine, be done."

God's will becomes clear to man when his own will is cast out,—*and in the Seven utterances of the Cross lies the guide for every soul, crucified in the flesh.* The intellect and the yearnings of the heart are of the flesh. The crucifixion of man comes to these also. Jesus has lead the way. In the hour when the blackness of sin envelopes man, if he but cry: "Thy will, not mine, be done," the light of the "Risen Christ" shall illumine his environment.

This is literal, literal,—it is spiritual and physical, even as was Jesus, the Christ.



BOOK III.

THE DIVINITY OF MAN.

CHAPTER I.

THE BURIAL OF JESUS.

(John xix:40.)

"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of Jews is to bury.

42. "There laid they Jesus—because of the Jews' preparation day; for the sepulcher was nigh at hand."

Jesus, the authoritative teacher, was thus dead and buried in the physical. As yet those who loved Him for His personality mourned His loss. As all acts of sin are cruel, the separation through death of those united in love is its acme.

Love unites; love is God's law. Sin separates, and sin is man's law.

A law man made, a despot he has created and placed where it is ruler. The law of sin is death, or separateness.

Death is no more than separating;—first, the spirit from the soul; second, the soul from the body; and third, the atoms of the body, which return to their original condition, being separated. Thus death is a process of separating. It separates man from man, and man from God.

Life is given to man by God, and life being the opposite of death, is eternal and never can come in contact with death, more than a substance and a shadow can unite.

There is no commingling of life and death. Life and death, seeming to man's senses to run in lines which cross, are operated from two sources, whose vibrations cannot unite, being as far apart as are the attributes of God and the attributes of sin.

Life is of God, for God is Life and the only life there is. The spirit of man is a vibration of God, and being God-created, as the first chapter of Genesis declares, has only the faculties of its Creator. It can possess no particle which is not found in God, being a creation of God's. It can think no thought God has not thought, for its power to think is God-created, and the thoughts it has the power to think are God-created, since there is but one Creator, who first created the thoughts the spirit could think, ere He created the spirit of man itself.

It is better to say the individuality of the Spirit of man, for the Spirit is God and was with God from the beginning. The One God is Omnipotent; He is everywhere and everything.

All the universe then is God. Where God is not, there is no place, for there can be no place where God does not abide, since All That Is, is God.

Therefore, God in creating, can use no substance for His creations save His own, for there is none other. If God is all there is, there is but one substance, and of that substance then, are all His creations formed, there being none other to form them from.

In creating the universe and all that pertains thereto, God thought His thoughts, and a thought of God's is as eternal as God,—it is Life.

The MIND of God is the masculine principle of the God-head. It is creative. The LOVE of God, which is the highest of the attributes of the One, is feminine. It is the principle of conception, and all the created spring forth from the vibrations of the One-Mind and the One-Love.

As man is created in the "image" of God, he reflects the other attributes of his Creator—Life.

The truth of this must be known to man ere he realizes eternal life. Yet the Life is eternal, has always been, and shall ever be. It is only for man to realize it.

When man ventures to investigate life, he shall find himself, at the end of his search in life, with God, for having found life he finds God, since Life is God.

Man in seeking to find life must use Jesus' law of love for his light on the path to Life.

By using the law of love, man shall grow to feel the love itself; feeling love as a principle, he shall know love, and when he knows love in its widest sense, he has again found God, for Love is God.

But the conception of God in its entirety is absolutely impossible for man. It cannot be.

It is as well for sinning man to be unconscious of the sterner principles whose sum constitute the One, the Creator of the universe, and Lawgiver thereof. The universe

is held intact by a law of God's. What man needs to realize of God was embodied. This is the Christ. So much of God can man comprehend and must comprehend, or else he shall of necessity remain UNCONSCIOUS OF ETERNAL LIFE.

But God created man more than a reflection of Himself; *He gave to man individuality.* In this duality lies his freedom to choose for himself. It lies in the power of man to keep his individuality alive. He must win this, for himself. The eternal Spirit is the substance of his being. His body, physical or astral, has no substance of its own; it is but composed of polarized atoms of the elements which sooner or later separate into their original condition.

This separating men call death.

The most transient thing about man is his physical body. A physical law holds the atoms of this body in unity,—a higher law acts upon the body and they separate, but man's life is not located in his body. When man recognizes this truth and ceases to think of his body as himself, then shall harmony reign between the soul and the body, for the body is a most valuable servant of the soul, but a hopelessly irresponsible master. If the soul of man is master, there is harmony, law, health, understanding. There is attained individuality of the spirit, and eternal life or immortality. If the body is master, the soul weakens steadily, losing its hold of the spirit until the personality surrenders to death of the body—the separating of its atoms—and passes from

the physical as a personality, though the atoms of his body remain in the material sphere. The atoms of the body are present but the personality of the dead man passes from sight.

So with the soul. That, which constitutes the soul, separates, leaving the force of the soul to scatter. It becomes as unconfined steam. It still is, but not as force. So it ceases to be a soul, but is simply that which goes to make a soul.

When the soul disintegrates, or dies, the spirit remains the original substance,—the unindividualized Spirit.

MAN CANNOT WIN FOR HIMSELF THE IMMORTALITY OF HIS SPIRIT, FOR THAT IS AS IMMORTAL AS GOD, OF WHOSE SUBSTANCE IT IS FORMED, BUT HE CAN AND MUST WIN FOR HIMSELF THE CONSCIOUSNESS OF THE IMMORTALITY OF HIS SPIRIT, OR THE INDIVIDUALITY OF IT.

This individuality shapes itself as man wills. It is as perfect or imperfect as he wills. It is only in perfection that it can realize its purposes in the universe, and unless it fulfills its purpose, it is out of harmony with the universe. Harmony is a law of the universe, so if the individuality is not in harmony, it is breaking a law.

It is law that law must not be violated. In seeking to break a law of Gods, man literally shatters his own being, so, again he dies, since death is but the shattering of his being.

How can the God-created die, if God is Life and all the life there is?

The spirit cannot die. What dies, or separates into formlessness is merely the form, but attached to the form of man is a memory, *and this memory can fade away*. Man well knows how easily his memory may desert him. Without memory he has no individuality, and so with the soul's memory—it must be cultivated to hold the ideas of spiritual realms, the laws thereof, its own experience, and above all, its nature and relations to its Creator.

Man in the body has as much force and power as he remembers the use of. No matter what intellectual height he has attained, he is only master of his powers as long as his memory is alive to them. In one hour, by a blow on the head or any shock, he can be reduced to the mental weakness of a child.

So with the soul of man. His spiritual powers are but his memory of them. When this memory fades he has lost control of spiritual law, nay, he forgets the laws themselves, or their source, and entire obliteration of spiritual memory is spiritual death,—or the loss of the soul.

THE SOUL CAN BE LOST, AND SHALL BE, WITHOUT MEMORY OF ITS ENVIRONMENT, ITS LAWS, ITS USE, ITS GOD.

How to develop this spiritual memory is the task of the student of the occult. Whether man need to seek for the laws which mean the immortality of his soul, rests with himself. Let man ask himself this question. How much of my soul life do I remember?

For he has no more soul vitality than he is psychically

conscious of. It is a blessing to man that the soul is difficult to destroy. Yet it can, and shall eventually, fade forever if not cultivated through constant use.

But the important thought to man is this: THE MEMORY OF THE INTELLECT AND OF THE SOUL ARE DISTINCT. The faculties of the intellect cannot be used for knowledge of the soul. A higher sense is required,—the sixth sense. As the pleasures of the intellect are superior to the pleasures of the other physical senses, so, is it, in the power of the sixth sense to exalt the pleasures of man. In cultivating the intellect, wonderful and grateful as it seems, man is the loser. *He has forgotten more by non-use of the sixth sense than the intellect can ever reveal to him.*

If man is desirous of regaining spiritual memory, to travel farther on the path to God, winning individuality for his spirit, immortality for his soul,—let him approach the tomb of Jesus and bury in it *all* that acknowledges the supremacy of the body,—and all that comprises ambition for the body.

When man recognizes his body as the servant or vehicle of his soul, his ambitions and desires become centered in the soul and not in the body; then vanity, in all its forms disappears, for man understands his body is not himself, but a transient instrument of the soul.

The intellect belongs to the body and is man's most artful deceiver. Beware of the intellect! If acknowledged supreme, it means spiritual death.

Man, satisfied with the intellect, will not seek for the things of the spirit.

He will leave dormant his highest faculty,—the INTUITION, OR SIXTH SENSE.

Man must use this sixth sense ere he can enter upon the life of regeneration, for by it alone, can he master the knowledge necessary for that life.

If man will join the disciples of Christ, and hear the words of the Risen Christ, which are the needed instruction for his proceeding on the mystic path, let him first approach the tomb of Jesus, and bury once and forever all ambition, save for the glory of God, and the good of man. Let him bury all supremacy of the flesh, all selfishness, no matter what form it take. Let him say,—I realize my body to be dead in sin. Since in sin was the strength to slay the body of the authoritative Teacher of Life, it will slay me. My one hope to gain understanding of life is through the Christ. Let me therefore quickly bury all that the teacher of man, Jesus, condemned. Let me thus cast it away forever from myself.

When man has of his own will separated from himself the ambition for the body, shall he feel the ambition for his soul. The soul's ambition is worship of God. The body's ambition is worship of mammon. "Ye cannot serve God and mammon." This is the mystic meaning of the Burial of Jesus. Those having learned the lesson of his Burial, alone can hear the joyous cry of the Resurrection.

From Genesis to Revelations is there a two fold meaning in the Bible. The physical, in that it is history, prophecies, and experiences, of the teachers of Truth; The spiritual, in that it contains lessons for man's soul, from the first chapter to the last, and not one can be omitted.

So with the record of the life of Jesus Christ, His death and burial. It is more than the history of His life, His teachings, His prophecies, His experience,—it is the mystic symbol of the life of each soul.

Seeking for the realities of these symbols is occult study.

Using the knowledge thus gained, is entering upon the new life, of Regeneration. As generation is the physical life,—regeneration is the soul life, while the soul is yet in the body.

To proceed to understanding of the still higher laws given by Jesus Christ, *after* the Resurrection, it is imperative that man understand first the meaning to his soul of the Burial of Jesus. The words are simple, but their meaning is mighty. Bury all self love. You cannot bury it until first it has died. If you have followed Jesus through the Crucifixion, your ambition for the body must have died, since He so clearly taught the glorious possibilities of the soul.

(John xiv:2.)

“In my Father's house are many mansions; * * *
I go to prepare a place for you.”

Prepare yourself quickly to be an appreciative inhabitant of the mansions of God.

Striving but for this purpose, the things of the world become insignificant by contrast, so that ambition for them dies.

Bury the dead. Lay them in the tomb.

CHAPTER II.

THE APPEARANCE TO MARY OF THE RISEN CHRIST.

"But Mary was standing without at the tomb weeping; so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they said unto her, Woman, why weepest thou? And she saith unto them, Because they have taken away my Lord, and I know not where they have laid him."

"When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

(John xx:11, Revised Version.)

"Jesus saith unto her,—Mary. She turneth herself, and
 "saith unto him in Hebrew, Rabboni; which is to say, Mas-
 "ter.

"Jesus saith to her, Touch me not; for I am not yet
 "ascended unto the Father: but go unto my brethren, and
 "say to them, I ascend unto my Father, and your Father,
 "and my God and your God. Mary Magdalene cometh
 "and telleth the disciples, I have seen the Lord; and how
 "that he had said these things unto her."

Jesus Christ is the authoritative Teacher to Whom man is to look to guide him on the path of at-one-ment with God. There are other teachers in the world, but none teach the Truth save those who have spiritually followed Jesus through the Crucifixion, and buried their personality and its ambitions in His tomb. Then are they first teachers of the truth, because then first do they come into understanding of it.

There are no teachers in the unseen, unless they, as the seen, have also crucified their personality and realize its death and burial, and strive for the accomplishment of universal good.

The Redeemer came as a Teacher to all sinners, emphasizing the need for repentance and establishing the currents of love from man to God; showing the gateway to the path which leads to God, to be faith in His power to save. Faith in the Christ, in His power of salvation, is salvation. It is the narrow gate Jesus unveiled to man.

The vibrations of faith in God, and the authority of Jesus as man's Redeemer, are of sufficient force to carry him upward on the path to God, since faith in Jesus Christ creates the longing for Him, and the longing for the Saviour first brought Him to man and always shall.

On the vibration of faith comes the message of the Risen Christ to the repentant sinner—or man—for what man is without sin. The effects of sin are upon man, no matter how remote the sin.

So Jesus, before the Resurrection, was the teacher of sinners, leading in the path to repentance, the death of personality, of thought, and the burial of ambition,—but more than this; He went in His personality of Jesus into the blackness of sin to find the devil in his own realm, to look for the land of death, and He returned to man, as man, still as man, as yet in the personality of Jesus, the conqueror of this realm. Thus He appeared to Mary Magdalene saying "I am not yet ascended to my Father."

The victory he had won was this. The human mind of Jesus went out into death with the loss of its spirit memory. Had Jesus not forgotten His at-one-ment with God, He could not have even seemed to die. Fully conscious of eternal life, He could not experience the belief of death. Knowing God to be Life and omnipresent, and Himself God, He could not conceive of a place without God, or a condition where the laws of God ceased to operate.

Nor could man be controlled by beliefs which do not

emanate from God,—(Life and death can no more mingle or come from the same source than substance and shadow), were he conscious of the presence of God's Spirit.

There shall ever be, as long as man abides in the form of the flesh personality, an end to that form, for it is finite, since it is created by man himself,—but the form is all man does create, never the substance.

The substance cannot experience even a phase of death, since it is eternal life in its very nature. But the form disappears; it separates. This is a chemical process, in which nothing is lost.

This separating of the atoms composing the human body can as well be called death as any name. It is a mere word. But the ideas of horror and fright should be dissociated with it. When the body has been the sanctified temple of God as in man's last incarnation, the moment the force of the soul is withdrawn from it, the chemical process of separating the atoms is instantaneous, for the body, as instrument of the soul, knows its life is centered in its Spirit and no thought of its human brain remains to hold the atoms of the body in unity. The time for separating of the atoms depends upon the mastery of the soul over the body while inhabited by the soul.

Man has no further need of his body when he leaves the plane of the body, and if the real man leaves his body in consciousness of his life,—is in at-one-ment with God—then need he never return to the plane of the body. The lesson

of life being learned, he need not again experience death, since there is no death or end, to the man conscious of life, which is his being, since it is his Creator's Being.

The soul, united to the Spirit, freed from the chains, or limits, of the body, is on an exalted plane in the unseen, and here, on the planes of great advancement on the path to God, still shines the Violet Cup of the Christ, leading the soul higher than even the "consciousness of life."

The nearer the Center,—the fuller the realization of the truth comes to the soul, that even in the highest of soul existence is the path to God, the one which the Christ did tread. His light goes on before to lead to yet unexplored realms of the Spirit.

The adept, the master of some great laws, all the laws of the material, many of the spiritual universe,—calls for a guide on his path, in the unseen, and his longing brings to him the LIVING CHRIST,—for go as high as he may,—the Christ has gone on before.

In the spheres beyond the grave in the unseen, is the authoritative teacher—the Living Christ,—is the path there to the understanding of God,—still the same narrow path, only as broad as the footprints of Christ. To more fully comprehend this, read the "Tarrying of Jesus, the Christ."*

But before the realm is reached by man, in which he abides with the living Christ, is there an intermediate stage,

*Book III., Chap. III.

or plane, and this is the plane of the joys of Easter Morn, or the Resurrection from the dead.

This is conviction of the "Risen Christ."

In rising from the dead, or in other words, in recollecting the memories of His being, Jesus found Himself, even in the same personality, again with man.

Jesus had taught sufficiently for the salvation of the world. He had established the currents of love between the seen and unseen; He had done more,—He had revealed the laws of the material world to His disciples, and they were masters of them. This they had already proven during the earth life of Jesus, but the Christ came for even more.

It was more than the salvation of man He strove for; it was to bring man back again to his original purpose; the grand design his Creator created him for. To be safe in the realm of the spirit is one thing, and to be even there a powerful instrument of God, is another.

This the Risen Christ alone could teach—for further growth of His disciples was necessary for the reception of this higher truth. All followers of Jesus, as the twelve, believed much force was centered in death. The unseen was a realm few had the courage to explore.

It is the same with man to-day.

He fears all he does not comprehend.

Thus, only when Jesus returned to His disciples from the tomb, where they laid Him, knowing Him to be dead

at the hands of men (for three were crucified, and but one returned to human life), could they, children of generations of sin, realize the life of man not to be located in his physical body.

Once recognizing this, man soon masters the law that the body, separating into its atoms by the withdrawal of the soul, can again reform of atoms at the will of the soul,—since the soul is master of the body on both sides of the grave. When the soul needs the body for its instrument then can it reform its body, but this body is only held intact by thought,—as thought shapes it, so thought separates it.

The soul again enters the body when it comes back to man, and the law which governs the relation of the soul to the body is taught by the Risen Christ. The resurrection of the body is the materializing of the body.

This law is imperfectly demonstrated to man to-day. A mastery of materialization is difficult to earth bound spirits (since any mastery is difficult to them) and even more so to the spirits of higher planes (since the magnetic attraction of the earth and themselves is dissipated).

Why need the soul ever return to the body? Ask this of Jesus.

That vibration of pure love's sacrifice for the good of the world is violet. Ere the soul on its journey to perfection, which is Jesus' law, "Be ye perfect, even as you Father which is in heaven is perfect," can reach this goal, it must drain the Violet Cup. Not always is the Violet Cup offered

man this side of the grave. Eternity knows no time. Wherever or whenever the Cup of sacrifice for love's sake is offered, it must be drained.

Many a body separates into atoms without having its lips taste the Violet Cup. But the God of love has provided means for the progress of that soul. Resurrection of its body may not be required for its growth,—and it may. It suffices that the soul cry to God—"Father, thy will, not mine, be done."

Should some growth come to that soul by teaching its knowledge to a human being struggling in the dark,—then Jesus has taught that soul how to reform its body for such purpose. From the realm of atoms, so minute as to be invisible to the physical eye, is the body reformed or materialized, only to be held intact by the will of the soul.

This merciful possibility being physical, like all that pertains to the physical, can be perverted and abused,—but only for a brief time. The attempt to break the law shall shatter those who seek to break or abuse it, for in abusing it they break the higher law—love,—and this law being the mightiest of laws,—as Jesus teaches,—shall soonest shatter the form of those seeking to break it.

Jesus having surrendered Himself to all that man deems death,—having separated Himself voluntarily from His Spirit, by the faith which remained with Him in the powers of the Christ,—even though the memory of *His* soul being the Christ was faded,—by the very force of that faith,

regained His memory, His consciousness of His conception and purpose, in fact, His powers and eternal life, and at once, even with the returning memory of life and the Christ, His soul reunited with the form of Jesus, and He stood before Mary Magdalene in the flesh, as human as before the Crucifixion and His death, with the marks of time, with His experience, upon His body.

The great import of His Resurrection was not at first felt by His disciples. Jesus Himself taught them this during His stay in the resurrected body. But the joy of the tidings of the Risen Lord of the earth,—Master of its laws, and the Brother of man, was given to Mary to bear to His disciples. Mary, the erstwhile sinner,—Mary, the woman who sinned.

Not to the disciples, not even to John, the apostle of love, whom Jesus knew would ascend to the unveiling of the mysteries of heaven while in the flesh,—not even to John, but to one to whom all the world of sinners demands no mercy shall be meted; stoned to death by the Jewish law; hounded to death by the modern law; to the one hopeless sinner, the woman who loves too much.

Never came the word of comfort to these repentant sinners until the Christ was with man. He taught forgiveness by forgiving, and the forgiven woman He held worthy to be the messenger of the gladdest tidings His followers could hear: His triumph over the grave and return to them after the grief of separation, of victory after a seeming defeat;

of life after death; of all that it means to every longing soul for the return of the buried Christ.

This message was borne by MARY MAGDALENE TO THE WORLD—THE DESPISED OF MAN,—THE MESSENGER OF GOD!

Cruel sin is most pitiless in the phase of perversion of the law of generation, of purity defiled.

The masculine and the feminine being two principles from whose union, for any purpose, springs forth an instrument for the world,—the two fundamental principles of which a third is born, are of such high order that, perverted, their fruit is its curse.

The feminine nature does not always abide in the feminine form. The feminine is the higher nature, and for this reason, the negative,—being negative the positive protection of the masculine nature is required for it.

Only in separation from God is it possible for man to forget his responsibility to woman.

Woman, of tender years is negative, if her nature and form be one. By intuition, or the sixth sense, feeling man to be her protector, she relies upon masculine protection and care through the instinct of her highest faculty. This faculty conceives an ideal in whom she trusts, to fall to despair, such as only this phase of sin can reach.

Why need this magnetic, negative being, guided by its highest physical faculty, be deceived? Always but one answer:—Separateness from God.

The higher the plane, the lower the depths to fall to, ever,—so with woman formed in the image of the Godliest principle of God; the embodiment of the law of the world's Redeemer; the love-nature can most easily be perverted and deceived in the object of her love, be she not in at-one-ment with God. Self sacrifice is easy to the love nature. Woman seeking in her daily life to find God,—striving hourly to follow in the path of Jesus—cannot be persuaded to more than useless sacrifice to man, since it is sinful,—the consequences of which fall not merely upon her own head. For woman who forgets her love for man is an instrument of his spiritual growth, and merely loves for the sake of loving; should she love one who takes advantage of this blind love nature, man has himself decreed a bitter fate.

But the love of Jesus is for all sinners, regardless of sex, and God can turn the bitterness of her life as means of developing the positive electrical force.

To such natures (magnetic and electrical), having regained purity of thought and purpose), knowing themselves to be dead, and seeking the tomb of the Lover of sinners, conscious of the end of earthly love, when they have buried it all in the tomb of Jesus, shall appear as to Mary of old, the Risen Christ. The love, perverted to the death of joy, is again alive in the glory of Christ.

The message to the world, of the Risen Christ, was first given to Mary Magdalene.

Let men stop and ponder this. She, whom they degrade,

despise, condemn to hopeless helplessness, is the instrument of the God of the universe, to carry the tidings of the Resurrection from the dead,—of the return to men, of their Redeemer to lead them farther to God,—to announce to His disciples their first eternal joy “He is Risen.”

Thus did even the Risen Christ honor before all men, Mary Magdalene, the repentant woman, for whom the world of sinners held no place.

CHAPTER III.

THE TARRYING OF JESUS, THE CHRIST, OR THE CONSCIOUS PRESENCE OF HIS SPIRIT.

(Matthew v:17, Revised Version.)

“Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily, I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished.”

The resurrected body of Jesus, being perfectly materialized, remained on earth with the disciples teaching the higher laws of being, which could not be received by His disciples until the absolute certainty was in their minds of the possibility of Resurrection from the dead, or rather, the certainty of immortality and the knowledge that the human body is a mere adjunct of the soul,—not a forerunner of soul life, but a means of developing the soul.

The original design of the Creator for man, his purpose in the universe, had faded from man's memory. In separating himself from the conscious presence of his Creator's being, he had entirely forgotten the nature of his own being, and with this loss of memory faded the memory of the laws which held his being intact.

God created man free. He formed man of His own substance; His own Spirit. The Spirit of God is not to be, nor was, but Is. It is the eternal Now with God. There is no time. The memory man must recall ere he can reach at-one-ment with God, is the nature and substance of his own being, and all the laws that pertain thereto.

It is said in seeking at-one-ment with God the nature and substance of man is revealed. This is also true, since there is but one substance. It is impossible the substance of man and the substance of God should differ,—in finding one, is the other revealed, since there exists but one substance of one God, and that substance is omnipresent. All that is in the universe, then, is God. Therefore is man a part of the whole. The whole is God, man is a part, but *by man in this sense is meant the regenerated man, not the sinning man.*

What is the difference between regenerated man and sinning man? This,—Regenerated Man is on the path to God, is fast approaching the Center of the universe, where he can look out upon the laws of God, and being at the Center can come to understanding of all the laws that exist.

This regenerated man comes in unity with God, and therefore fulfills the laws of God. He fulfills these laws because he is conscious of them. He is in that spiritual and actual position where all laws radiate from Him.

How can man fulfill all the laws of the universe at the same time?

Sinning man, standing apart from the Center, or being separated from the consciousness of God, views the laws "from the circumference, and from that position, is only conscious of those laws which vibrate to him, but in fulfilling the laws of God he is conscious of, he grows on that law straight to its source, which is the center of all law,—God, The One.

Standing in the Center man looks out upon all there is, and in this position recognizes that all laws are but one law,—that they are but the vibrations of one law.

Even as the beam of light is thrown through the prism and is separated into primal colors,—yet are the colors but a part of the beam. Viewing the beam from one side of the prism, its light is white. Viewing the beam from the other, its light is separated into all the colors that the eye has ever seen.

So with the law of God. The law, the law of love, is thrown through the prism of man's comprehension, and man standing at the circumference of the universe, receives but that vibration, that light, which falls upon his position.

All the beam, the entire vibration reaches unregenerated

man, but man sinning stands with his eyes turned from the light. They cannot bear the intensity of the beam. What he calls darkness is but the intensity of the light which dazzles or blinds. This is spiritual darkness, being blinded by the intensity of the beam of love,—the vibration of God.

This is so true that the most gentle means must needs be used in accustoming the eyes of the soul to the glory and brilliancy of spirit light. This is a factor all teachers of the truth should realize.

The veil, which has been formed of doubts and fears, of partial and great separateness from God, or the faded memory of sinning man of his own divinity, of his substance being one with the substance of the Creator,—has rendered the eyes of his soul weak, and the veil, suddenly rent apart, endangers the soul from paralysis of vision. So it is slowly and steadily that the light is permitted to reach the eyes of the soul. First one vibration of the love beam, and then another, until the Violet is reached.

Through each successive stage of progress of the soul toward the Center, comes a different vibration, which is absorbed and reflected by the life of man, showing thus much light received, and an equal amount in turn given to his fellow men; then when all of the vibration he has received is absorbed and again given out, when he is in truth the "lamp through which that light shines," then passes he naturally without jarring or pain, to the next

vibration to absorb the color thrown there, again to reflect it ; not until it is perfectly reflected, not until it has become the lamp for that light to shine through to the men about him, can he pass to the next vibration.

All the vibrations go out from the Center to the circumference, but all movement of spiritual things is spiral. Thus they travel, and man, beginning with red, or the animal plane, passing on to the Christ vibration of Violet, is not merely proceeding around the circumference, but toward the Center at the same time and its circle narrows and narrows until he rests in the Center. Here he is united with God and is on the first side of the prism. No longer views he the Light from human standpoint, but the standpoint of the Center. United to the substance which sheds the Light, he views the Light from the standpoint of the substance, and the substance is God.

In man's comprehension, growing to God's comprehension, the shape of the lamp, or man has changed. His form is no longer a prism, but a sphere, a globe,—and through this globe alone can the white light shine. This is the spiritual meaning of the mystical emblem of the globe. The globe is the emblem of the form of man, equally and fully developed to that state where man absorbs the Light in completion, holds it in completion, and again gives it out in completion. This globe is the emblem of regenerated man.

Man, by his fall, which was but his forgetting the con-

scious presence of God (this forgetting was voluntary), is a prism for Light, and he receives scattered light. But through the spiral motion of his path to God, he gradually grows broader and fuller until at last he reaches the perfection of the globe, and the light which shines through that soul is the white Light of the eternal God.

Each vibration going out from the Center in turn gives out other vibrations. The thoughts of man each separately produce vibrations, until a complexity of vibrations, which are perceived by sound or color, surround man in the astral, and are mistaken by him as to their origin, unless spiritually and scientifically received, since science is but a knowledge of laws.

When the primary laws are understood they can be perceived in seven colors, beginning with red, the animal, or the plane of the physical senses, on through the stages of orange, dissatisfaction with the animal, or groping out,—yellow, the vibration of the reason,—green, of peace and ecstasy, the realm of the intuition,—blue, the vibration of the spiritual or the dominating of the soul, the first mastery of the soul over the body,—indigo, the great vibration of use, the mother of principle, of sustaining,—violet, the vibration of pure love's sacrifice. The next vibration is perfection, *or entire spiritual consciousness or unity with God*. This vibration is *white*, the love beam from the Center, and how can man on the path to the at-one-ment with God, reach the perfected vibration of the white ray

of Understanding until he has passed through the violet vibration of Jesus Christ?

The vibration of the Risen Christ is not violet, but white. This white Light bathes the teachers of the Truth who have trod far on the path, absorbing and reflecting each successive light.

Many followers of Christ, many pushing on to God, reach the indigo vibration of use, of loving, of instructing; but the violet vibration, though easily seen from its very intensity, is most difficult to absorb and reflect. It requires the entire surrendering of self. It means renouncing the reward it perceives, of remaining on exalted spiritual planes. It means voluntarily to go out again from the Center to the circumference of the universe, willing to undergo separation from higher vibrations, of going to the limits of love's sacrifice in order to help up to God, or rather, *in* to God, man's sinning and self-deceived brother.

The test of the rank of teachers of the truth is this,—not by the heights they have attained that are perceptible, but by how much they have renounced and retrod. And the testimony with the world is, that none have been so master of the laws of the universe, none have fulfilled them all, save one, who is called the Christ; and why,—because of absolute at-one-ment with God, so fully conscious of the Spirit of God as to know himself God.

The world has been blessed with many teachers, who were nearly in the at-one-ment of the Christ,—who reflected

the violet light in magnificent entirety,—who more than that,—gave out the white light dazzlingly,—yet not with the luster of the Christ, for He being the Teacher of Teachers, being the example created by God as an example, being all of God that could serve the masters of the highest laws, as a method, as a science of advancement,—the Christ is still progressing, still pushing on for those who have followed Him through the Ascension,—through the unseen beyond,—as a glorious light beckoning further.

The path of the Christ is spiral,—being spiral, when it reaches the Center it goes out to the circumference again, and when it reaches the circumference, then is the second coming of Christ. But more of this to come.

The thought of the Resurrection is this,—that Jesus returned to His apostles to prepare them for teachers of the Truth, and the teachings of the Resurrected Jesus are only the teachings and principles for those only who have crucified personal ambition and are serving the world of sinners by lives of devotion to the Truth. For such are the teachings of the Risen Christ, of which so little is recorded—but they are not lost.

Let man study the teachings of Jesus, let him be loyal to all He taught before the Resurrection, and man shall find himself capable of comprehending the teachings of the Risen Christ, and these principles will carry him to the third degree of the teachings of the Christ after the Ascension.

Man was destined for the joy of his Creator, and must be this, as was, and is, the Christ.

Man must hear the voice of God with his inner consciousness, saying, "This is my beloved son, in whom I am well pleased." This judgment shall be rendered the regenerated man. As Jesus said—"For verily I say unto you, "Till heaven and earth pass away, one jot or one tittle shall "in no wise pass away from the law, till all things be accomplished."

This means the at-one-ment with God of all the created.

CHAPTER IV.

THE ASCENSION OF CHRIST.

(Mark xvi:17.)

"And these signs shall follow them that believe: in my "name shall they cast out devils; they shall speak with "new tongues; they shall take up serpents, and if they "drink any deadly thing, it shall in no wise hurt them; "they shall lay hands on the sick and they shall recover.

"So then the Lord Jesus, after he had spoken unto them, "was received up into heaven."

The materializing of the body of Jesus was perfectly demonstrated, and no teacher of such high spiritual attainments has more fully illustrated the workings of this law of recollecting the atoms of the body, and holding them together by positive thought, as Jesus in what is called the Resurrection from the Dead.

This marks the conclusion of the second period of the life of the Christ.

The teachings of the authoritative Teacher, the embodied principle of Salvation, which is but the effect of the understanding of Truth, or the growing knowledge of God, are grouped, as far as man in the flesh form is conscious of, into three classes or divisions,—namely, the first—the teaching of the positive electrical sin destroyer, Jesus of Nazareth; second—The teachings of the Conqueror of the world, the flesh and the devil,—the Risen Christ—and third—the teachings of the universal principle of salvation, the Living Christ, whose essence thrills the heart of regenerated man, whose name is, as declared the angel of God to the Virgin Mother before the Birth of Jesus,—Emmanuel.

There are three divisions of the teachings of Christ, and three periods in the earth life of Jesus, yet they are not the same.

The teachings of Christ begin with the second period in the life of Jesus. The first period of His life is the negative, protected by its guardians, followed by its own trial of strength and the attainment of becoming at-one with God,—and the resistance to evil obtained from this power; the mastery over the devil, or evil, at the close of the forty days fast in the solitude of the wilderness terminates the negative period of the body of Christ.

Not until fully equipped with positive electrical powers, did He enter upon his mission as teacher of the Truth.

Not until He had come into complete realization of being one with God, did He declare unto the people—"I AND MY FATHER ARE ONE."

Jesus entered upon His career as the authoritative Teacher in the absolute conviction of being Master of the laws of heaven and earth. The Master of the law is the fulfiller of the law, and in supreme wisdom Jesus spake continually,—
"I came not to destroy, but to fulfill."

Therefore, in the second period of the earth life was the nature of Jesus superior to the first, since it contained the new powers gained from at-one-ment with God, combining the positive electrical masculine with the negative magnetic feminine of His youth.

Jesus needed to experience sin to conquer it, but He simply recived it into His consciousness, never expressed it in thought or action. Therefore being sinless, He retained the higher nature of His youth, that quality of Himself which man bemoans the loss of after his fall by sin.

Every man realizes in his maturity that an intangible something of negative magnetic force has fled from him never to return. It is termed the innocent joy of childhood, and man realizes it departed at the approach of his first sin. In the possession of this quality lies the charm of tender years, and hardened natures ever recognize the magnetism of unconsciousness of sin.

Many teachers of truth have developed to extreme power the positive electrical nature, and conquered sin, but in the

nature of Jesus was, for the first time, entirely to the last degree united the perfectly developed feminine of enduring love, free from sin and desire, and the equally developed powers of the masculine.

The masculine in perfection was added to the feminine in perfection, and their union is the standard of perfection which none but Jesus have attained in the briefness of one life or one incarnation, but which man must attain even to the same degree, and which man will attain if he follow the instructions of this Teacher of the truth.

That man can become perfect by following the instruction of Jesus, proves Him to be an authoritative Teacher upon the methods of perfection. With faith, or without faith, close observance of the laws of Jesus, disciplines man to the standard of moral perfection, and the higher laws of the Risen Christ guarantee perfection of psychic development, but for spiritual development in its true sense did the laws of the Living Christ come to man.

These, the highest laws revealed to the world, alone can be mastered by man when he has come into the consciousness of his own divinity. Ere his powers can be revealed man must learn the lesson of the possession of his powers.

Sinning man is almost wholly ignorant of his nature and being. He is conscious of no senses revealing spiritual laws to him. Even psychic forces, well developed, tend to mislead man unless he has first made himself positive against all evil influences, whether emanating from the seen or unseen.

Did man but know it, the danger from evil,, tangible to his physical senses, is as nothing compared to unseen evil, which is absorbed by man to again express itself in his actions, unless man is armed with the power to resist all evil, regardless of its source.

Man viewing himself from sin's standpoint is a miserable, helpless being,—negative to the evil—positive to the good—from his very vibration of thought concerning himself. Acknowledging himself a weak and helpless sinner, he is a prey to all temptations, to all evil, seen, and unseen, which fill his environment. Only fear of punishment by man's law can restrain this current of evil, forcing an expression through his body.

The opposite is regenerated man, glowing with the consciousness of his body being the temple of God, fearlessly pushing aside the currents of evil, and receptive alone to the good, seen and unseen.

When man, by his physical and psychic senses absorbs only the good he meets, then becomes he a being of such glorious power; then is he filled with such spiritual understanding, that his vibrations psychically seen are a shining light far reaching, and even physically can the vibrations of man be detected as holy, uplifting and radiant, when man's memory of his Spirit being one substance with the Father is unwavering.

Of this condition the apostles were wholly ignorant, and repeatedly questioned, when they should see the Father.

(John xiv:8, Revised Version.)

"Philip saith unto him, Lord, shew us the Father,—
 "Jesus saith unto him, Have I been so long time with you,
 "and thou dost not know me, Philip? He that hath seen
 "me hath seen the Father; believest thou not that I am in
 "the Father and the Father in me?"

(John xiv:6.)

"Jesus saith unto him, I am the way, and the Truth, and
 "the life; no one cometh unto the Father, but by me. If
 "ye had known me, ye would have known the Father also."

The force and import of these words did not impress his hearers, neither impress they self centered man to-day.

The disciples grew slowly in understanding of their Master's words. After the Resurrection, after the return in the flesh from the grave, even the most doubting acknowledged Him immortal and God,—“One with the Father.” The purport of these words filling their hearts and minds, they were ready for the developing of the spiritual sense.

For this, was it imperative, the disciples should learn to rely upon the Truth of the Spirit, voicing its glories to them individually, instead of relying for the utterance to come through their master's lips. For this, was the withdrawal to their consciousness of the personality of Jesus necessary.

Not for the Jews, or His day, came the Redeemer, but for the world and for all time.

So ended the second period of the teaching of the Christ.

This last period is the time of the especial training needed by the apostles for the work of the Master.

The teachings of the Risen Christ can only be received by those who have followed Jesus through His death and burial.

To pass through the gate of faith in the Good and enter upon the path, is salvation.

The most direct path to God surveyed for man is the path trod by Jesus. The truth of this is undeniable, since perfection is its goal, and those who have followed Him on the path testify to its truth. The path is narrow teaching one law—the law of love.

Therefore the teachings of the Risen Christ belong to those advanced on the path; they are the guide to those freed from the bondage of sin. Man here knows sin is mastered by the might of Christ and pushes on successfully using his Christ powers.

The truth of the teachings of the Risen Christ, is alone revealed to those who have followed Him so far on the path, as to be absolutely free from prejudices derived from personality; who live for the good of the world and the glory of God, and until the master recognizes His disciple ready for the teachings as given by the Risen Christ, the disciple cannot hear the words with the soul's faculties.

But to such disciples as are ready, as were those of His earth life, does the path lead them to the third degree, the teachings of the Ascended or Living Christ. For this was

and is the withdrawal of the personality of Jesus necessary.

Pertaining strictly to the spiritual, they can but be received by spirit from spirit. Only with spiritual ears can man hear the voice of the Spirit.

The spirit must first be materialized ere it can be materially received. So much of the force of truth is spent, ere so received by man, but when coming to him direct, unclothed by words, the essence of truth is forced to man's spirit with a power that uplifts him to the understanding of the highest laws, for which the ascended or Living Christ has developed man.

The laws taught in the third division of truth, the teachings of the Living Christ, are *all* that man, incarnated in the flesh, can grasp. These laws are the limits of man's possibilities in the flesh. See Revelations. But the limits are so extreme that as yet few have reached them.

When man has outgrown these teachings, then is he ready for the Second Coming of Christ.

Therefore, at the close of the teachings, after the Resurrection, Jesus knowing it imperative for the growth of his disciples (see "The Coming of the Holy Ghost to the Bodies of Men"*) that his personality should be withdrawn, separated the atoms of his body, united but by his thought, and faded from their sight. But, this process was not the process of death. No materialized body dies,—it fades from sight, is withdrawn from consciousness.

*Book III., Chap. V.

The withdrawal from consciousness to men of the materialized body of the Christ was an interblending of the Spirit and the body. The vibrations of the Spirit were, while interblending with the materialized body, visible to the eyes of the beholders, and He faded from their sight in power and glory.

The earth life of Jesus was of such spiritual obedience, of such glory to God and good will to men; the individuality of the Spirit of Christ was hewn with such soul force, that it exists for eternity.

Such soul force as was generated by the attainments of the physical Jesus cannot scatter.

Blended on earth, they, the humanly attained perfection and the principle of Salvation called the Christ, are one for eternity, teaching all men to unite physical perfection to God, becoming the perfected form, filled with the eternal substance of the Spirit. This blending of Spirit and form constitutes the divine harmony of the universe.

These, man's highest lessons, are taught by the spirit of Christ to the spirit of man.

Let man open all the doors of his soul to admit this light of heaven on his path to God.

CHAPTER V.

THE COMING OF THE HOLY GHOST TO THE BODIES OF
MEN.

The Fall of man as depicted in the allegory of the Garden of Eden, if comprehended, brings the record of man's fall clearly to his understanding.

The picture held to man's view, in the myth of Adam and Eve, is fraught with meaning vital to his development. Its value is undeniable, for it contains a record which is independent of historic accuracy pertaining to the earth sphere.

Its lesson is weighty, yet is spiritual, not historical.

There is no book of the ancient Jewish Writings, which, if omitted, would not leave a void somewhere in man's soul development.

The modern world has gained material knowledge which was hidden from the ancient, and again, lost much spiritual insight that was present in bygone days. The earth has not yet seen the period when its inhabitants were all wise.

Therefore the allegory depicts a man, a woman, a serpent, a garden with a tree of knowledge and a tree of life.

The tree of life embodies the idea of immortality. Immortality is forbidden to all but the good. Nothing evil is permitted to eat of the fruit from the tree of life, because it is a law of the universe that only the good can live.

All else must die, or scientifically stated,—its force is scattered until it ceases to be a force.

The tree of knowledge of good and evil embodies the speculative, investigative nature of man, blindly reaching out for occult novelty. Its fruit was forbidden to man, inasmuch as man, not in understanding of the laws of the universe, judges the nature of evil by its effects, rather than its cause. He has no knowledge of the cause of evil, and when Adam ate of the tree of knowledge of good and evil he became less wise than before, for straightway fear fell upon him. He saw no evil, nothing was added to his stature or Eve's, or to the garden. There was no tangible evil to be seen; nevertheless, fear came upon both Adam and Eve the moment they ate the forbidden fruit.

Thus, a knowledge of evil engenders fear in man. Fear is the heritage of the children of Adam, and a curse of a heritage it is. Fear is ever present with the sinner. Fear, unconquered, prevents the success of any project. It paralyzes man's conscience, his mind and his body. Fear is man's greatest enemy, and when scientifically estimated is man's only enemy.

The serpent embodies wisdom and temptation. All manner of man is tempted by wisdom. It is imperative that man prove himself worthy of wisdom ere it is willing to be his slave.

Adam had dominion over the serpent wisdom before his fall. But when wisdom applied a test proving Adam

worthy of being the ruler of the earth and all its laws, he failed. Henceforth wisdom eluded man's grasp, and only through pain, sorrow, trial, disappointment and self mortification could it again be conquered. This is the enmity between the seed of woman and the seed of the serpent.

The first inharmony of the universe was produced through the yielding of Adam and Eve to the tempting of the serpent. Therefore inharmony vibrating to the right and left, drew both the tempter and the tempted to it; hence both were cursed. It was impossible to separate man from wisdom and not punish wisdom, since wisdom is man's birthright, since it exists but in him. Apart from man it is under the curse of Adam equally with him, since they are destined for one another.

Eve typifies the highest animal development, formed of the previous development in the animal world. She was the last therefore in the law of evolution, the most developed creation possessing added organs and finer faculties. Therefore was she tempted by the serpent.

Adam's fall to darkness, while Eve remained in spiritual enlightenment, would have been inconsequent, for by the aid of Eve's spiritual strength, would Adam have been quickly reclaimed. But Eve's fall meant the reversing of spiritual law to man's consciousness.

Woman (as typified in Eve) is created for man's (as typified in Adam) helpmeet; not his inferior or physical slave. Superiorly endowed, she was destined for the infallible

guide of Adam on their earthly pilgrimage. Vibrating with wisdom, and a broader instrument of the One than man, owing to her more richly endowed body, at-one with God, Eve was exalted in the Garden of Eden, which typifies nature scientifically mastered.

Knowing all life to be God, neither Adam nor Eve, before their fall, ventured to inaugurate themselves founders of the earth race. Regenerated man knows, as man before the fall, that birth is of the spirit.

The serpent wisdom approached therefore the one whose power for good was the superior, and succeeded in impressing upon Eve the idea of a possibility of accomplishment apart from the strength received from unity with God, and relied upon an argument that man can become independently equal with God, which has been repeated with the same success times innumerable through historic ages since.

So have all the great ones, who have fallen losing their spiritual powers, ended by assuming that the Creator fears a rival in His creature and forbids further wisdom.

When the command goes forth from the Creator to His creature—not to eat of the tree of knowledge of good and evil, man hears this fiat with his conscience or sixth sense of “Interior Intuition;” if he disobey, *wisdom* will elude him to mock him the moment he reaches out his hand for the serpent,—but if he obey, and rely upon the love of God to reveal such things to him as he is *ready* to receive and

use, the serpent will return and entwine itself submissively and use its subtle nature for man's enlightenment, not his blinding to spiritual truth. Both man and serpent are but in harmony with the universe when man is master and the serpent the slave.

Eve yielded to temptation, and straightway fell.

The first effect of her fall was the desire for a fellow sinner. No longer man's infallible guide for right, she became his temptress reversing her spiritual nature, using her higher faculties and influence for man's, or Adam's, rebellion to spiritual law.

Before the fall Adam was conscious of spiritual law, and recognized the superior force of Eve, but immediately after the fall he lost this understanding of spiritual force, and was conscious of but the physical, therefore, finding himself physically woman's superior, he at once assumed the position of master, and Eve, having lost spiritual insight, found herself unequal to cope with physical strength, and sank at once to the inferior.

The driving of Adam and Eve from the Garden of Eden typifies the loss of control over the forces of nature. Adam, created as the ruler of earth and the animals, became the slave of the soil he tilled, fear rendering him a coward in the presence of all animals he could not subdue with physical force. Thus is illustrated the false basis of materialism.

For generations man has been the slave of the soil of which he was destined by his Creator to be the master,

with complete scientific understanding of the laws of nature.

Man in ignorance of these laws is a helpless insect in combatting nature's forces. Hence the calamities from nature's forces. Man unprotected is more than a coward in dealing with the animal kingdom; he is a bully where he ceases to fear. Yet he was destined for the ruler of this kingdom and given freely the power of mind over it.

Lastly his position to woman is wholly changed. With physical strength as a basis, the true relation of man and woman has been reversed, ending in Eve's becoming a breeder, "The mother of all the living," instead of man's guardian angel, for it was not until after the fall, for which she was mostly responsible, that she fell to this degradation.

It is not surprising that the myth continues with a record of a brother's murder by a child so erroneously conceived, and it is not surprising that the record of the world teems with atrocious deeds against universal brotherhood, since all its laws are based upon an erroneous basis.

Whether the Garden of Eden was *the* narrative of the fall of man is unimportant, since it undeniably is *a* narrative of it. Man should be grateful that it contains the idea of the "Tree of Life," immortality being "guarded by the cherubim and the flame of a sword,"—rendering it impossible through this decree of God that such conditions should exist forever. Through merciful love of the Creator a means was thus left open for restoring true consciousness to man.

We will not further continue analyzing, as the events are in logical sequence. The children of Adam and Eve were born—materialism and idealism—Cain and Abel. The latter perished at the former's hands, and so on through the dealings of Abraham and Hagar, which Paul boldly affirms to be allegorical.

(Galations iv:24.)

Historical accuracy and allegory become blended in the Scriptures, but narratives because historical, lose none of their importance as allegories, overflowing with spiritual truth.

With the death of Abel materialism triumphed, and only such methods of teaching could be used. All daily happenings were illumined by the prophets with spirit light.

The authoritative Teacher Himself used the same method, and His life was lived to become the complete history of human destiny. His earth life, viewed from the allegorical standpoint, is more illumined with spiritual light than the entire allegorical collection.

So it is that Jesus is *THE WAY*, since His life, allegorically considered, is a complete picture of the discipline for man striving for perfection; His life apart from His doctrine, if imitated, leads to perfection; His doctrine apart from His life, if understood and obeyed, leads to perfection. Viewed allegorically, and obeyed, perfection is the goal; viewed historically and the doctrine obeyed, again is perfection the goal.

The mission of Jesus was to establish the love currents between man and his God, or to bring true consciousness to man of his divinity, or to restore woman, man, animal, plant and mineral to their relations before mankind's fall to ignorance, as typified by Adam and Eve and the Garden of Eden.

The novel effort of His life was the exalting of woman. But woman was far too much enslaved to be able to assume her true place in the world at once, and the apostles were chosen from man, being disciplined in the mastery of difficulties.

Therefore has the thought of woman been slowly developing to bring woman to her true consciousness, and when woman is master of herself, the world shall be reclaimed, for in her are the possibilities of developing the guiding and controlling influence of man. Man is destined for the earth ruler, and shall hold his place as such, but the self-mastered woman shall be man's helpmeet in truth, inspiring and controlling him for the principle of Good—or God.

From woman the negative, man the positive shall spring forth, the controlling electrical current—for uniting man to God, and all under man, to man. This, the destiny of man, have all teachers of the truth sought to reestablish.

Sufficient workers were developed to go out as teachers of the truth when the Risen Christ withdrew the personality of Jesus from their consciousness. He withdrew the personality for reasons stated in the last chapter, but not

the principle of Salvation, not the current to God from man, or from the seen to the unseen, was withdrawn. The consciousness of the Living Christ was promised man when the consciousness of Jesus should be withdrawn.

(Acts ii:1, Revised Version.)

"And when the day of Pentacost was now come, they
"were all together in one place."

"And suddenly there came from heaven a sound as of
"the rushing of a mighty wind and it filled all the house
"where they were sitting.

"And there appeared unto them tongues parting
"asunder, like as of fire; and it sat upon each one of
"them."

"And they were all filled with the Holy Spirit, and began
"to speak with other tongues, as the Spirit gave them
"utterance."

Thus the Comforter for the loss of Jesus came to the world. The mighty comforter of the Spirit. To such gatherings as are devoutly awaiting *in full faith* the coming of the Spirit, or Holy Ghost, so again shall the power of the Spirit manifest itself.

The preparation of the gathering and its harmony decides the force of the Spirit's manifestation. Coming to adepts of truth it is seen as a flame even as in the days of Pentecost. The manifestations of the Holy Ghost must ever remain a mystery to all not advanced through the teachings of the Risen Christ, but the name, to man, is Emmanuel, which being interpreted is God with us.

The Risen Christ taught the teachers of the truth how to develop, for the consciousness of the Spirit, and the teachings of Emmanuel are from Spirit to man's inner consciousness.

Henceforth man is at-one with God consciously, and this attitude is of great power. The power varies according to his consciousness of God being with him. Entire consciousness is supreme power—partial consciousness, limited power,—but miraculous power it shall always appear to those outside of the consciousness of their at-one-ment.

The spirit manifests itself in divers ways but ever in accordance to the humanity of the personality. Therefore did Jesus teach man how to perfect his personality, since the perfected man is a superior power for the Spirit than the partially regenerated man.

The teachings of the Holy Ghost shall ever remain mystic, for they belong strictly to the instrument of the Spirit. Since when man is ready for the teachings of Emmanuel or the Living Christ, then will the Holy Ghost be manifested to him, and these teachings can not be understood before. Hence no record, of them is given to the world, but their fruit is visible to-day.

The power and force which manifests through man in at-one-ment is ever discernable as in the days of Pentecost. Its signs are clearly portrayed in the Acts; the same signs are visible to-day, and the same verdict is rendered by materialistic beholders—:

(Acts ii:13.)

"They are filled with new wine,"—that is they are ecstatically intoxicated.

Materialists will ever seek for a cause outside of the Spirit.

The methods of developing man for the receiving of the Holy Ghost are not lost to the world, and those who have steadily followed the narrow path will testify to receiving the Holy Ghost to-day. Whether great or limited its force is ever to be called the Comforter. Even a feeble vibration of its power is sufficient to excite a longing in man for the accomplishment of his destiny.

The Spirit will guide man on—on—on,—comforting him in his trials, and bestowing the needed strength for his mission.

Man once having passed this condition is regenerated and steadily will the Spirit reveal his mission in the seen world, and his purpose in the unseen; then man shall truly be ruler of his environment and woman be reinstated to her mission in the seen and purpose in the unseen.

Not until woman is redeveloped for her high calling will she assume it, for the more spiritual she becomes the clearer shall she recognize her responsibility to man.

But in the mean time both sexes are progressing rapidly to a period when they are ready for more light, or rather more understanding of the light, since the light does not vary nor has ever diminished.

Man, instructed by the power of the Spirit visibly manifesting itself—called the Holy Ghost, shall receive the proofs of truth he seeks; then shall all things be revealed according to the lesson he most needs.

The first proof or lesson coming through the Holy Ghost to man is the command to eat of the fruit of the “tree of life.” Immortality which was denied to man after his fall, or in generation, is freely given again to man in regeneration, where he but acknowledges the good and no longer fears the evil. Correct knowledge of evil means fearlessness from evil, since a true knowledge of evil reveals a phantom—a thing of naught.

For this, God came to man embodied, to teach man God is *with man* in Spirit,—a truth the children of Adam had forgotten. When man, the child of Adam, becomes conscious God is with him, then passes the curse of Adam (or false beliefs and non understanding of the forces of the universe) from him. This Jesus Christ taught clearly. His early teachers so again taught man.

Jesus typifies the “tree of life,” from which the guardian cherubim with the flaming sword in the Garden of Eden is withdrawn; to him who eats its fruit immortality is revealed. As to Paul: “As in Adam all died” (being denied immortality of sin) “so in Christ are all made alive,” since by Christ was sin exposed as powerless and the good restored to man’s ambition. Thus vibrating, he is one with Christ, an inheritor of the kingdom of heaven.

Man conscious of his divinity *is* immortal; the teacher who reveals to man his divine powers bestows upon him immortality. Man, exulting in his divinity, fearlessly grasps the serpent, and wisdom so encountered, submissively yields and joyfully becomes man's loyal servant.

The lessons impressed upon man's mind by the Holy Ghost are not strange. There is no novelty to spiritual instruction. As the wise Solomon affirmed "There is nothing new under the sun."

So with regenerated man filled with the Holy Ghost, he shall find himself again, the divine reflection of the first chapter of Genesis, in place of the Adam of the second.

The man of the first chapter of Genesis was created perfect, the divine image of a Divine Substance, male and female both, since the Creator, the One Divine Substance is both feminine and masculine.

So regenerated man and man before the fall meet again upon the same plane of sexless perfection.

CHAPTER VI.

THE CONVERSION OF PAUL.

(Corinthians xv:3, Revised Version.)

"For I delivered unto you first of all that which I also
"received, how that Christ died for our sins according to
"the Scriptures;

"That he was buried; and that he hath been raised on

"the third day according to the scriptures; and that he appeared to Cephas; then to the twelve;

"Then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep;

"Then he appeared to James; then to all the apostles;

"And last of all, as unto one born out of due time, he appeared to me also."

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

"But by the grace of God, I am what I am: and his grace which was bestowed upon me was not found in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

(Acts ix:1.)

"But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest."

"And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem."

"And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

"And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"

"And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do."

"And the men that journeyed with him stood speechless, hearing the voice but beholding no man."

According as phenomenon is understood by modern seekers this experience of Paul is termed a clairvoyant and clairaudient vision, and is a higher manifestation of spirit individuality than materialization, the law being controlled in the physical world by those further developed upon spiritual lines.

Again Jesus has proven the law of phenomenon to be a worthy one, since again He manifested himself by the control of phenomenon law.

In Saul or Paul, the name being minor, was found an instrument which has served the truth in the past beyond the efforts of the other apostles. Paul was not only for the days in which he lived, but anticipated the days of darkness in the future, and provided for the intellectual needs of man through the ages of spiritual stagnation.

John was too spiritual to be thoroughly understood in his own day. Paul kept alive the currents of faith through the ages of materialism. Paul, the Wise!

In Paul does the shrewdness of *wisdom* manifest itself, proving the correctness of the Egyptian symbol of the serpent for wisdom.

Paul cast his nets for the simple, the meek, the intellectual and the mighty. Recognizing the intellect as physical and below the spiritual sense, yet foreseeing the days when the intellect should be used against the truth, he provided intellectual arguments to prove the truth, thus forestalling the brilliant intellectual efforts to be made against the truth of Christ.

Hence was the offering of Paul's intellect accepted by the Principle of Love, and a spiritual insight of great force was given to the world both in spiritual simplicity for the hearts of initiates and power of intellect for materialism of all ages.

The Intellect is a wall through which spiritual light cannot penetrate. And Intellectual Religionists should bear in mind,—*the apostle of great learning used his intellectual powers but for expressing the truth, not the receiving of it.*

It is an occult law that God searches the heart for motives and is no respecter of persons.

Therefore, as in the case of Paul, there are many zealots against spiritual dominance in a materialistic age,—yet are they *for* the truth, not against it. They are defenders of the truth, while unconscious of the truth. In their hearts staunch heroes for the truth, in their lives they are persecutors of the truth, mistaking dogmas, ritualism and brilliant efforts of the intellect for the life giving love of God.

Hence they regard with antagonism and incredulity all, to them, new sects claiming a direct current with the Spirit,

even as Paul persecuted and condemned the new sect of Nazarenes.

Paul was a mighty instrument for the truth in his *motives*, being spiritual and longing for the truth, while convinced he possessed it, so in the midst of his persecutions he met the etherialized form of the Ascended or Living Christ, whose name is Emmanuel,—God with us.

The persecuting zealot, against the authoritative teacher of immortality, accepted as indisputable the testimony for truth this vision tendered.

His honest efforts were henceforth for the further establishment of the sect of Nazarenes, and resulted in the name Christian being first applied to the followers of Paul.

Much courage and hope is contained in the conversion of Paul, through a clairvoyant and clairaudient meeting with Jesus, since but for this, man, ever fearing, might doubt the life currents of the Divine Teacher being present in the world after the the ascension of Jesus, The Christ.

Eternity knows no time. A thousand years are as but a day to God, therefore what was possible in the days of Paul is ever possible. All the conditions required for a vision of Jesus such as Paul's, is another Paul. Not the personality, but the individuality. The same honor, the same heroism, the same lofty purpose, the same universal love for mankind, the same fearless perseverance, the same devout observance of spiritual law, the same understanding of spiritual law, the same meekness, the same greatness and the same psychic development.

None can deny the testimony of Paul of the truth of the Principle of Salvation having been brought to man's consciousness through the conception, birth, life, death, Resurrection and Ascension of Jesus Christ, save those, who equalling him in powers of divination and lives of love to mankind and glory to God, have through their psychic and spiritual gifts received a counter testimony.

The evidence of the intellect, which is reason, and psychic testimony, from a coarser instrument than Paul, should not be accepted by seekers for the truth.

From those who have followed Jesus through His teachings to the world, His teachings to the few, after the Resurrection, comes the same testimony as Paul's to-day; of receiving the Holy Ghost; that by spiritual vision it is known the Christ Principle is indeed in the world, has never been withdrawn,—that undeniably God is with man; that for the power of His Spirit man needs to realize the truth ;—that *God is not in the distance to be sought for despairingly, but is within the temple of the body.*

(I. Corinthians iii:16, Revised Version.)

“Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?”

Man, the conscious holy temple, draws for might upon the exhaustless resources of the Spirit.

(I. Corinthians iv:20.)

“For the kingdom of God is not in word, but in power.”

Man, using the power of the Spirit for the benefit of

humanity is a *true apostle* of the Christ; is a faithful follower, since the path of Jesus leads through deeds for humanity wrought in brotherly love.

The follower of the path of Jesus who entered by the narrow gate of faith, in the spiritual, shall find the path broaden after the third degree of spiritual knowledge has been received, and that its goal is the consciousness of man's divinity.

Divine Consciousness is as unlimited as the Divinity of the Creator, and as eternal. This is the goal Jesus sought to reveal to all and did reveal to the faithful few, earnest seekers.

Universal divine consciousness on earth shall bring the kingdom of Christ in verity on earth. Spirit, soul, and body being harmonious bearing the true relation to one another, all outside the body shall respond.

The might and glory of these days is promised in the Millenium. The wise, the brothers of man and glorifiers of God, are grateful for every effort which is put forth to advance mankind on spiritual lines.

Paul *also* teaches man a lesson of caution. A very important lesson to learn is caution in psychic work. For it is an easy matter to confound personal opinions with teachings of the Spirit, or those from an *unseen instructor*, The error which creeps into psychic work is the result of this confounding.

Hence Paul is not infallible. Infallibility is too high

a standard, for Paul to be condemned for failure to reach.

Ever when he dealt with problems concerning principles, did Paul rely upon the voice of the Spirit and so uttered truth. He is thoroughly reliable when dealing with unindividualized principles. When confronted by problems pertaining to the personal minutea of his congregations Paul lost his universality, and became the converted Pharisee—still influenced by Jewish doctrines. He attempted to reconcile truth with preconceived opinions, and so presented a prejudiced condition for the reception of truth, and at once received limited truth.

The first duty of the psychic is to become unbiased, free from all prejudice, knowing the truth to be mighty and sufficient protection in its vibrations for man to be led steadily to perfection. As a little child must he come to the entrance of the kingdom of heaven. Little children are open to all impressions. This is the import of this law; little children can teach the world this lesson.

There is nothing so difficult as for man to abandon himself to a negative condition, mentally as well as physically, free and open to all impressions. It cannot be necessary, in this chapter, to emphasize that man must only become negative to the good, not the evil,—first making himself absolutely positive to evil impressions by the might which Jesus taught him to use, and *then* throwing his being open to the Truth and Light. This is true psychic development, and Paul, great as he was, if his epistles are to be accepted

as evidence of his spiritual status, shows clearly the receiving of truth in a biased manner.

The chief erroneous teaching of Paul is in regard to women. No word of Jesus authorizes such decrees as Paul's concerning women. Any statement conflicting with Jesus' simple methods of love should not be admitted by his followers.

Paul contradicts himself in this very position, for it is strange that the man who penned the sublime words—

(Ephesians iv:4, Revised Version.)

"There is one body, and one spirit, even as also ye were
"called in one hope of your calling; one Lord, one faith,
"one baptism, one God, and Father of all, who is over
"all, and through all and in all,"—should also have been
the author of the narrow human tenet:

(1 Timothy ii:12, Revised Version.)

"But I permit not a woman to teach nor to have dominion over a man, but to be in quietness.

"For Adam was first formed, then Eve; and Adam
"was not beguiled, but the woman being beguiled hath
"fallen into transgression: but she shall be saved through
"the *childbearing*, if they continue in faith and love and
"sanctification with sobriety."

Where speaks Jesus one word to authorize such a preposterous doctrine? Paul, as man to-day, saw nothing preposterous in what was customary. Custom deprives the

senses of delicacy. This tenet is Jewish, not Christian, for does not Paul, when inspired say—

(Galations iii:28.)

“There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus.”

That Jesus held woman to be worthy to sit at his feet and absorb his truth, the rebuke to Martha proves:

(Luke x:38.)

“And a certain woman named Martha received him into her house.

“And she had a sister called Mary, which also sat at the Lord’s feet, and heard his word.”

“But Martha was cumbered about much serving and she came up to him and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.”

“But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things:”

“But the one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.”

Jesus is the doctrinal teacher of Christianity, not Paul, and nowhere does Jesus meet women save with words inspiring them with courage for the furthering of every effort for developing to perfection.

Paul has filled the gap between the proclaiming of

Jesus' teachings and the period when the world should be ready for higher laws of the Living Christ.

He did his work with true nobility, but yet as a human instrument. He was not a Jesus and plainly demonstrates the difference between infallibility (true consciousness) and fallibility (partial consciousness).

The principles of brotherly love do not forbid the discovery of Paul's mistakes. They encourage such searching.

By comparing all teachings, all doctrines, to the teachings and doctrines of Jesus,—the Sermon on the Mount, with its sexless tenets, its equal platform, rises to heights of splendor, that no brilliant intellectual efforts can diminish.

The grand doctrine of Christianity is Jesus' sexless law—"Love thy neighbor as thyself."

If man denies the spiritual inspiration of woman regardless of her development, regardless of a selfless life, then must he continue to grope in darkness. Spiritual Intuition has no sex. This prevailing differentiation of acknowledging but the masculine version of things spiritual has led to the chaos of thought now confronting mankind.

The time is now again come for feminine thought. Its need is felt.

Personality is the surest limit for truth man can employ. Let thought be thought regardless of the sex of the thinker. Cease to confine truth in a sex personality. It is

not the sex of the instrument voicing the Spirit which gives it value, it is the spirituality of the instrument. Spiritual perfection is not limited to sex. This, Paul clearly recognized, yet because of the women of his experience, he forbade their teaching.

Woman as man should not attempt to teach until the Spirit speaks clearly its Truth. Whom God chooses should man not despise.

As the tenets of Jesus are understood it is but natural that woman should have developed by the same growth as man. It is sexless spiritual perfection that Jesus taught.

"Be ye perfect, even as your Father which is in heaven is perfect."

First free yourself from prejudice, the limits of sex, and then become the impassive absorber of truth. Use it to benefit mankind, regardless of the sex of the recipient, so unfolding, leaf by leaf, the beautiful lotus flower of God's perfect creation—the true man.

CHAPTER VII.

THE REVELATION OF ST. JOHN THE DIVINE.

(II. Corinthians xii:1, Revised Version.)

"But I will come to visions and revelations of the Lord.

"I know a man in Christ, fourteen years ago (*whether in the body*, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven.

"And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

"On behalf of such a one will I glory."

(Revelation 1:9, Revised Version.)

"I, John, your brother, * * * was in the isle that is called Patmos, for the word of God and the testimony of Jesus."

"I was *in the spirit* on the Lord's day, and I heard behind me a great voice,—

"Saying,—What thou seest, write in a book."

The closing chapter of the Christian Bible is the revelation coming to a brother in the spirit,—that is, "out of the body," and this same experience is the closing chapter in the pilgrimage of every brother pushing on to Christ.

The going out of the body is the conclusive psychic development and the one absolutely accurate, therefore indeed is a revelation of the truth as unveiled in the unseen spheres. The sleeping of the objective senses is imperative for a broad revelation of truth.

The objective senses being calmed into inactivity, the vitality forces the consciousness out of the body and on the strength of vitality is projected to any distance, space and time being eliminated in this psychic condition.

The going out of the body at will is the culmination of psychic effort. The goal is reached. There is nothing be-

yond for man who is termed as alive by his fellows. This means man still attached to the physical body. The experiences out of the body are the limits of his research, yet unlimited they remain. Who shall traverse the universe?

Why should man be benefitted by astral wanderings or flights out of the body? Why should man be tempted to leave his earthly home and risk dangers he knows not of?

This question finds its answer in the desire of man to roam in the body. Man in these days is not content to pass his years in the locality of his birth. The earth can be encircled by travel, and distance has in a sense been annihilated by man for man. The spreading of beneficial knowledge, whether material or otherwise, is the result of man's innate desire to reach out. Man, unconscious of his divinity, is still restive under the restraints of his environment and he longs for broader scope. All great achievements that have delighted the world have been accomplished by first sundering the bonds of custom; by freeing the genius from the conventional, and to others satisfying ideas.

The cry of freedom has ever rallied brave hearts to its banner. The cause of freedom has given the world its heroes. Yet for all the bloody battles that have waged for this cause, is man free?

Does power bring freedom to man? Is not power in any field but the accumulation of duties? Does wealth bring freedom to man? Is not wealth a tyrant demanding

unceasing attention? Does poverty free man? The blighted lives of the noble, the generous and talented can answer that poverty, so far from freeing man from burdens of responsibility, crushes out every lofty purpose; endeavor after endeavor is defeated for lack of money to further its growth; joys are decreased and sorrows increased by poverty.

It is not the lowest classes starving for food, who only so suffer. That class, which is endowed with all to make life a success from a worldly view, suffer the deepest for the endless sacrifices to no effect, the continued humiliation of being misunderstood, which ends in disappointed ambitions, shattered hopes, broken hearts, and in many cases, loss of self-respect.

The knowledge that money is power has created the worship of mammon. Pitiful is the picture of the world, with all its spiritual teaching, still an inharmonious mass of humanity, struggling for freedom, in this dawning of the twentieth century.

Man is born, breathes, eats, sleeps, dies. Wherein lies his freedom? The advantage he gains over his fellows means their disadvantage, and man desiring the good of his brothers, groans in spirit over the bodies that fall in his path as he battles for success in life.

Conceive of the freed intelligences, viewing the earth in the birth of the twentieth century after the tenets of Jesus, (besides the humane doctrines of the other teachers), what is the spectacle?

The earth is a small star of the universe, the small star to which the Christ came embodied as a pattern for man in brotherly love.

What are the evidences that the Prince of Peace is reigning? Nation against nation?—though the welfare of the earth inhabitants depends upon the solidarity of interests. But this is not all; it is not merely nation against nation but party against party, color against color, sex against sex,—but this is not all, it is brother against brother.

To those clear seers of the unseen realm are hearts revealed. The human cry which sounds afar is I! I! I! My soul! my heart! my life! my good! my loved ones! ever my own!

This is the picture John saw in his vision out of the body, the aggregate selfishness of the world. If he has penned it in fierce words of terror, scarcely has he done justice to the human thoughts vibrating from the earth to the realm of ideas.

But John also saw a new heaven and a new earth.

(Revelation xxi:1.)

“And I saw a new heaven and a new earth.”

So to-day is a new vibration going out from the earth, that of spiritual thought,—and because of the increased intensity of spiritual thought is it in the power of the invisibles to send truth earthward upon the reversed vibration. The longing always brings its fulfillment to man of things spiritual.

These vibrations are luminous, and because of their intensity they darken even the blackness of the thoughts of man upon error.

The upheaval the world is trembling under to-day was prophesied by John in Revelations, but he also prophesied the peace of a thousand years. This race for peace is being ushered in. Many of the race are on earth to-day, for no sudden change shocks the world of one race dying to make room for a superior. A superior race shall follow the present.

The twentieth century ushers in the days of peace. Why then, at the near dawn of truth should the present chaos exist? Just this,—The battle is being fought between truth and error, Light and darkness, Consciousness and ignorance.

Jesus fought the fight centuries past, but the effect is now universally reaching the world. From the seed of His sowing we are reaping a full harvest. If the world seems at its darkest epoch, it is of the glorious sunrise reddening the skies.

The signs are being fulfilled. The earth is pulsating with the great heart of truth more accurately than since man's fall. These are glorious days as well as days of accumulated woe. The angel has laid his hands upon the dragon. Therefore what was kept an awful mystery to the ancients, because of the more universal throbbing of human hearts toward God as the One is freely given for the asking to man to-day.

A new heaven has appeared in the horizon whose gates are opened to the four corners of earth. The north, the south, the east and the west alike are besprinkled with the dew of this new heaven; the truth for which the Christ laboured. Through the very spirituality of Jesus' teachings have they been misconstrued for centuries until now when man has it as his birthright to prove every statement concerning the unseen. By the currents which the Christ established for the world, are unseen teachers enabled to penetrate the earth's atmosphere, and by the love which the Christ has engendered in human hearts, can man, even yet a sinner, receive the impressions for good forced to his consciousness by the unseen.

The barrier is at last shattered. We are one! Those on one side and those on the other.

It is the desire of the unseen brothers of man to harmonize the world according to the methods of Christ. This means the prevention of bloodshed. It means brother recognizing his brother. Although a bright day is dawning, a crisis must first be passed. To this end do we work; to lessen its horrors and aid man in escaping the dire consequences of a brother's murder.

War is unchristian and no pretext can man's ingenuity devise for justifying such bloodshed by one doctrine or example of Jesus. It is the religion of mercy, not sacrifice.

The important query for Christians is,—What does it mean to be a Christian? It means to be Christlike and nothing else.

Christ laboured to bring to man's consciousness the closely knit ties of humanity. One body is man. The finger may bleed alone, but the entire body sustains the loss. The human family is one, and the human family comprises the earth's inhabitants. Yet even here is not the limit; it is of the past, present and future, and beyond these, extend the ties of man; from one planet to another, from one sphere to another, they extend until the realization bursts forth that God is in His temple, the form of all His creatures,—therefore God being One, man is one.

A brother's interests are man's own interests. These doctrines in theory are taught, but the universal practice is still hidden.

This is what occult study reveals to man.

Through a high grade of clairvoyance and clair-audience comes psychic experience, revealing truth to man,—and man thus conscious of universal Brotherhood, will help the *unseen lovers* of man by concentrating his individual thoughts for harmony upon the race. Thus many a battle has been averted. Thus battles must be averted.

There is nothing so powerful as thought, and concentrated thought can rule the world.

This is the duty of the Christian; to set apart a portion of each day, devoting this time to the sacred task of benefiting mankind through thoughts upon the purpose of Christ. What must be accomplished to render the work of Christ finished is the dying struggle of evil thought.

Through such meditation shall grow the understanding of the truth of things until man is spiritually equipped for astral flights. Here he shall learn all there is for him to learn, and return to earth with the conviction that the will of God is mighty; that no opposition of the human will can thwart the Divine Will. He shall return broadened in the love principle; he shall return a benefactor of his brothers.

The first astral flight cannot realize the visions of John. Ever does the spirituality of the soul decide its powers. But progression follows progression, and all truth needed for man is within his reach.

There are many dangers to the astral wanderer. To avert them, is the law hidden from those not powerful enough through the might of the Spirit to protect themselves.

Christliness is man's surest protection, on any plane.

It is finished.

What gratifying words are these! Man rejoices when he can exclaim It is finished, after serious work. It is finished must resound throughout heaven and earth,—nay beyond. It must echo throughout the universe from the Circumference to the Center. The Christ cried "It is finished." Let the joyous echo sung by man universal reach His Being.

Let all things be accomplished. Become free! Be as the angels and fly. Open your prison door and walk in

the fresh air and the sunlight. Your fetters are loosened by Christ; arise and know that divinity is your portion. In the realms which have no gold is no mammon worship. Find those realms. Learn the secret of Life there.

The intellect may cry out against this as it may. Life is not the torture man deems it. It is not necessary to die and go to heaven to find happiness. Glorious actualities are within man's grasp.

Man can make no mistake in psychic development if he follow Jesus' laws. These laws destroy the danger ere man reaches the spot where it seemed to be.

The higher teachings of the Christ can but be taught to man out of the body, even as John experienced. The revelation of Truth is each man's birthright. Christ the Great Brother has so declared. His brothers are not slaves or sinners, but free spirits. Realize your divinity. Be conscious of your brotherhood with Christ.

God, the Father over all, in all, and through all, will declare Himself, not without, but within—within the temple. There was no reared temple in the new Jerusalem. Neither shall there be on earth when man uses his freedom,—when he prays without ceasing, when he roams at will, when distance is eliminated, when the unseen glories are visible and the seen evils are invisible. Death is not required for this freedom. What is required is understanding of God's Being and laws which brings the consciousness of man's being and laws.

Then shall the trumpet sound. Man is free. Sin is no more. Christ reigns on earth. God is in His holy temple!

The dark star of earth has become radiant—its vibrations are holy. Man has attained his angelhood. The universality of Brotherhood has at last been realized. "It is finished."

Let us hasten the day. This day of joy to the Christ Who suffered for us—nay more, Who suffers for us.

Christians, no more baptisms of blood! Let us determine upon this joy to The Prince of Peace. What man determines he accomplishes. On—then on—on to His reign!

It is finished sings man, and his soul hears! "I am the Alpha and the Omega, the first and the last,—the beginning and the end."

Man has fought the fight. In separateness from God he fell, but through the love of Christ came again the revelation of his divinity and by the laws of Jesus, step by step, has he again ascended unto the Father. The End is come. Man is one with God.

It is finished. The redeemed children of Adam sing:

" Emmanuel—

" God is with us!"

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